

Paul Roubin

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21 APRIL, 1894

The Outlook

A Family Paper

NEW SERIES OF
THE CHRISTIAN UNION

EDITORIAL :

The Week :

David Dudley Field.....	693
In Congress.....	693
Rapid Transit.....	694
English Politics.....	695
Agrarian Legislation in France.....	696
German Bimetallism.....	696
Etc., etc.	
Beware of Counterfeits.....	697
The Millennium—for a Dollar....	698
Untried, Not Outgrown.....	698
Life's Safeguard: Home Editorial	706

CONTRIBUTED ARTICLES :

The New English Liberalism.....	700
By Edward Porritt	
The First Protestant Church in America.....	702
By A. M. Dyer	
Building (Poem).....	703
By Mary Thacher Higginson	
Less than Kin.....	703
A Story by Sophie Swett	
An Imperial Silver Wedding.....	705
By the Rev. D. C. Greene, D.D.	
How to Shake Hands.....	706
By Amos R. Wells	
Our Ghost.....	709
By K. N. Birdsall	

THE RELIGIOUS WORLD:

How Some Men Pass from Jesus to Christ.....	711
By the Rev. A. J. Lyman, D.D.	
Death of Dr. W. M. Thomson and Prof. E. C. Bissell.....	714
Forward Movements.....	714
Amity Conference on Missions, etc., etc.....	715

BOOKS AND AUTHORS:

Astronomy in Ancient Egypt (Lockyer).....	717
The Episcopal Hymnal, etc., etc.	718

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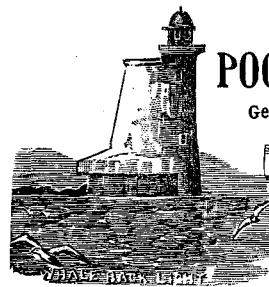
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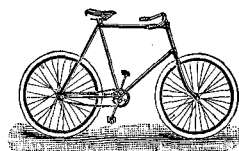
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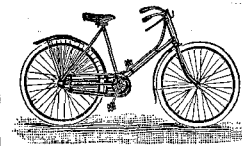
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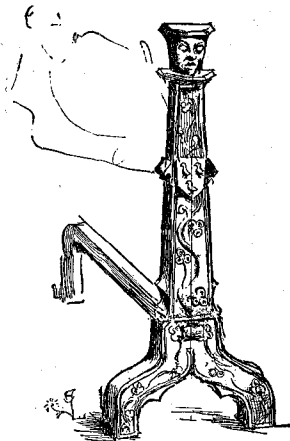
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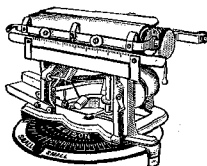
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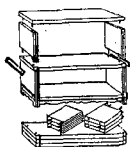
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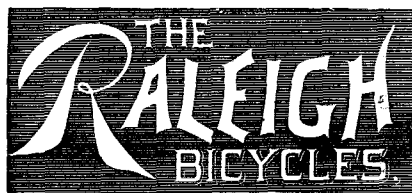
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The Outlook

A Family Paper

NEW SERIES OF THE CHRISTIAN UNION

Volume 49

For Week ending 21 April, 1894

Number 16



The Week



David Dudley Field

Mr. David Dudley Field was a man of such exceptional vigor of body as well as of mind that the news of his death, at his home in this city on Friday morning of last week, came as a surprise to all his acquaintances. Mr. Field had returned from Europe on Wednesday apparently in excellent health, but a congestive chill followed by pneumonia broke down a constitution which was apparently formed for almost indefinite endurance. Born at Haddam, Conn., in 1805, Mr. Field went with his father to Stockbridge at the age of fourteen, and with that beautiful Berkshire town his name has for half a century been intimately associated. He had unusual school opportunities in an old-fashioned New England academy under the mastership of Jared Curtis, and among the boys who fitted for college with him were Mark and Albert Hopkins and John Morgan. Graduating from Williams College in 1825, Mr. Field studied law at Albany, and was admitted to the bar of this city in 1828. His first visit to Europe was made in 1836, and while abroad his attention was drawn to the differences between the practice and laws of this country and those of England and France, and he devoted considerable study to these matters. After his return he continued his critical examination, and as he progressed he became more and more impressed with the technical character of the practice at common law and equity in the courts of this State. He advocated the reform of our judicial system, and prepared the drafts of three bills, which were introduced, but not acted upon. He also carried on his agitation by means of articles in the newspapers. In 1847 he put his views into the form of a pamphlet in answer to the question, "What Shall be Done with the Practice of the Courts?" This pamphlet was followed by a memorial to the Legislature, which had many signatures, and which requested the appointment of commissioners "to provide for the abolition of the present forms of action and pleadings in cases at common law, and for a uniform course of proceeding in all cases."

A bill embodying the suggestions of the memorial was passed by the Legislature and commissioners appointed, Mr. Field being one. The following year the commission reported the first installment of the Code of Civil Procedure, and within the next two years four other reports followed, culminating in the submission of completed codes of civil and criminal procedure. These codes, however, aroused very pronounced antagonism, and it was not until 1857

that any actual change in the law was secured. In that year a commission was appointed to reduce to a systematic code the whole body of the law of this State, "excepting such portions already reported upon by the Commissioners of Practice and Pleading." The Code of Civil Procedure has been adopted by twenty-four, and that of Criminal Procedure by eighteen, States and Territories. Mr. Field died, however, without securing the enactment of the Civil Code upon which his heart was set; but the task which he had attempted—the codification in a single volume by statutory enactment of the whole body of the common law—was probably beyond the power of any single jurist, even though that jurist had immense energy and tireless diligence. Mr. Field's attention was naturally attracted to the matter of international law, and in 1866 he proposed, at a meeting of the British Association for the Promotion of Science, the appointment of a committee to prepare and report the outlines of an International Code. Such a code was later published by Mr. Field, with the co-operation of a number of distinguished jurists. The labor involved in all these undertakings was enormous, and Mr. Field was probably one of the greatest workers of his time. Like his brother Cyrus, to whose unshaken faith and indomitable energy the laying of the Atlantic cable was due, he seemed never to be disheartened by obstacles, but to be spurred on by opposition. In his profession his practice was large and exacting. In politics he was once prominent as an anti-slavery man. Of late years he withdrew almost entirely from professional work, and devoted himself to study, travel, and writing, and to the forwarding of the reforms in which he was interested.



The House of Representatives did nothing last week, and could do nothing, as not enough Democrats were present to make a quorum, and the Republicans declined to assist them. On Thursday the Committee on Rules introduced a proposal that members refusing to answer to their names on roll-call, or absent without leave, should be fined ten dollars a day. When a vote was taken, the Republicans remained silent and the quorum was broken. The next day the Democratic members held a caucus on the question, and a resolution was carried directing the enforcement of the statute of 1856 providing that the pay of members absent without leave be deducted. After much debate, the following practical indorsement of the Reed rulings was adopted, by a vote of 88 to 44:

"Resolved, As the sense of the caucus, that the Committee on Rules should report to the House a rule, or an amendment to the rules, by means of which members present and not voting may be taken into account in determining the existence or non-existence of a quorum, and to compel the attendance of absent members."

Another Democratic caucus was held, earlier in the week, at which it was resolved that the prohibitory tax of ten per cent. on State bank issues should be repealed, and that an opportunity should shortly be given for the discussion of

such repeal as an amendment to a pending bill. It is worthy of note that only 102 Democrats (out of 218) attended this caucus, and that Mr. Bryan, of Nebraska, the intellectual leader of the free-coinage Democracy, strongly opposed the repeal of the tax. Two years ago Mr. Bryan made a brief speech against the State bank-note proposition, and, despite his strong desire that the currency should be increased, he holds fast to the principle that the entire currency of the country should be issued by the National Government. The bitter experiences of the past with the haphazard inflation and contraction inseparable from notes based on private credit demonstrate, to our minds, the correctness of this principle.

Senator Wolcott's resolution respecting the coining of Mexican dollars by the idle American mints is interesting rather than important. As Senator Wolcott frankly stated, it has no relation to bimetallism. The demand for Mexican dollars, particularly in China, appears to be greater than the Mexican mints are able to supply. Senator Wolcott proposed that the consent of the Mexican Government be obtained, if possible, to the coinage of these dollars by the United States mints. Such coinage would not add one dollar to our own currency, or lessen the demand for gold in any part of the world. It would simply enable silver-producers to get a trifle better price for their product, since silver is more in demand in the form of these dollars than as bullion. As Senator Wolcott stated, the Mexican dollar is the only modern coin which ever gained any general adoption in the Orient as a standard of value. "The English Government, for a time, at Hong Kong, started the coinage of a British dollar, and coined some 10,000,000 of them. Some of them were used in circulation, some of them as buttons, as bangles, as ornaments, but they made no general impress upon the country, and their coinage was withdrawn." So with the French experiment in the same direction, and so with our "trade-dollar." When even the Mexican Government started to change the emblem on its dollar, "the change was unacceptable to the Chinese Government, and so the old Mexican dollar still stands as the standard of circulation in that country." Through the attachment of the Orient to this coin, the Mexican mints are overcrowded, though the Government makes a seigniorage charge of 4.4 per cent. (or 2.4 per cent. more than its export duty on silver bullion). It is extremely doubtful whether the Mexican authorities will consent to share with our Government the privilege of minting this coin. It is worthy of note that the Senators most opposed to any increase in the currency voted for the Wolcott resolution, which, of course, was carried.

An examination of the text of the rapid-transit bills before the New York Legislature indicates that the praise of the one and the censure of the other by the New York City press has been alike indiscriminating. The Chamber of Commerce bill contains the entirely satisfactory provision that the awarding of the contract for the construction of the rapid-transit system shall be intrusted to a non-partisan commission, composed of men who stand high in the public confidence. The trades-union bill—which has already passed the Assembly—leaves the appointment of the commission to the Mayor of New York; and this provision is at present unsatisfactory to the trades-unionists themselves, who have found in the Tammany Mayor an uncompromising opponent of the principle of municipal ownership. This principle is the vital point in the whole problem, and the carrying out of this principle ought

not to be intrusted to an opponent. Beyond this point, however, the Chamber of Commerce bill is open to very serious objection from the manner in which it compromises this principle. The Chamber, it will be remembered, seemed on the point of indorsing the discredited principle of lending the public credit to a private corporation, when ex-Mayor Hewitt's admirable speech led it, apparently, to accept the principle that the public should own whatever the public money paid for. The bill that was drafted, however, comes very near to reintroducing the principle disavowed.

The Chamber of Commerce bill provides, in the first place, that the commission may sell outright the franchise of the city in the road. It ought not to be sold under any circumstances, and certainly the power to sell is too great to be intrusted to a commission, however appointed. In the next place, the bill provides that the corporation to which the public money is loaned may, with the consent of the commissioners, still further bond the property and franchise of the system, and may make a contract with the commissioners for "a renewal or renewals of the lease of said road upon the expiration of the original term." The lending of the public credit to a money-making corporation endowed with such powers comes dangerously near violating the constitutional provision prohibiting the lending of public credit to a private company. When we consider the rapid cheapening of transportation and the rapid growth of the metropolis, even the minimum of thirty-five years is too long a period for the public to alienate the control of a property which the public money has constructed. There is danger that New York would be simply repeating the disastrous blunder made by Philadelphia in 1835, when it placed its gas-works under the control of trustees, whom it could not dislodge till 1885, despite wasteful management and extravagant charges. The trades-union bill has here the right principle. The property when constructed should be in all respects under public control, and the fares ought to be reduced as rapidly as the improvements in transportation and the growth of the traffic make possible. The trades-union bill also recognizes the sound principle that the people of New York City, and not the Legislature of the State, should decide whether this investment of the city's money shall be made. A legislative committee has been appointed to incorporate, if possible, in a single bill the desirable features of the two measures. We trust that it will accept from the Chamber of Commerce bill the principle that the system be constructed by a non-partisan commission, and from the trades-union bill the principle that the administration of the public property shall remain under direct public control, subject only to *short* leases.

State Comptroller Roberts, of New York, has made public the report of the accountant who has been examining the books of the Corporation Tax Department. Unfortunately, the spirit of this report is that of a prosecuting attorney, for it brings out in the strongest possible light the losses which the State has sustained under the last three Democratic Comptrollers, but does not even mention the United States Supreme Court decision which was the occasion of the heaviest losses. A law passed in this State in 1880 taxed railroad corporations upon their gross earnings. Under two Comptrollers this tax was collected, but during the administration of the third—Comptroller Chapin—the United States Supreme Court (in the case of the Philadelphia and Southern Mail Steamship Company vs. Pennsylvania) decided that the Pennsylvania tax

on the gross receipts from distinctively inter-State traffic was unconstitutional. This decision was widely believed to lay down principles which would overthrow the taxes on gross receipts in all States, so far as these receipts came from traffic which crossed a State line. Comptroller Chapin, without requiring the constitutionality of the New York law to be tested, not only discontinued the collection of the New York tax on inter-State business, but began to refund the taxes on such traffic that had been paid in previous years. The sums thus refunded—which were in the neighborhood of \$1,500,000—were not directly paid over to the corporations, but were credited to their accounts, and made in the form of rebates on the taxes assessed in subsequent years. Some of these rebates were seemingly extravagant in amount. For example, the Syracuse, Binghamton, and New York Railway, which lies entirely within the State, is reported to have paid in seven years on its gross earnings only \$27,000, and to have received in rebates because of inter-State traffic \$18,000. This, however, is a minor matter; what is of importance is the fact that last year a Maine law taxing gross receipts of railroads came before the United States Supreme Court, and the decision was rendered that this law was constitutional. A test case involving the New York law has likewise been brought before the New York Supreme Court in General Term, and the decision rendered that this law is at all points constitutional. If the Court of Appeals shall sustain this decision, the sum due the State for taxes uncollected since 1886, and for taxes illegally refunded for the six years preceding, will amount to \$3,000,000. To what extent and in what way the Comptrollers will now collect from the corporations this enormous sum of back dues is a question of the first importance, whose answer will furnish a most interesting conclusion to a most interesting illustration of the manner in which public tax-officials deal with corporations.

The New York "Times" gives a history of the movement for woman suffrage in the State of New York in 1867. From this history it appears that the advocates of woman suffrage then urged upon the Constitutional Convention the plan which The Outlook has recently proposed for determining the will of the women of New York on this subject. We must frankly confess that we had not thought that our plan, of an election in which women only should vote for the purpose of determining whether women wish to vote, would be regarded as practicable. We are now inclined to propose it more seriously, since it was urged upon the Constitutional Convention in 1867. The following is the form of constitutional amendment proposed by the women suffragists at that time:

"That the Legislature at the first session after the adoption of this Constitution shall provide by law—

"1. For an accurate enumeration to be made of all citizen females in this State above the age of twenty-one years.

"2. For an election to be held as soon as practicable after the completion of such enumeration, at which election only citizen females above the age of twenty-one years shall be entitled to vote upon the question 'Shall the right of suffrage be extended to females?' yes or no. And that if the number of votes in the affirmative cast at such election shall be a majority of the whole number of citizen females shown by the enumeration aforesaid, then, and from that time forth, the right of suffrage shall be secure to all citizen females of this State above the age of twenty-one years."

The National Miners' Union, at its fifth annual Convention in Columbus, Ohio, last week, decided upon a National strike, to begin at the end of this week, unless wages should be restored to a higher level. Over one hundred delegates were present, representing, with more or less authority,

something like two hundred thousand miners. The President of the Union, ex-Labor Commissioner McBride, of Ohio, declared in his annual address that wages had now been reduced to a degree that was intolerable, and the strike, if carried out, will apparently be for the principle of a "standard of living" so clearly enunciated in the English miners' strike last year.—On the Great Northern Railroad—Mr. James J. Hill's new road from St. Paul to Seattle—a strike has been ordered which may tie up the whole system. This strike is under the direction of the American Union, an organization with which the officers of the older railroad brotherhoods are not in entire sympathy. The strikers demand the restoration of the wages of a year ago. Up to this time President Hill has managed his men with rare tact or sympathy—or both—and there is hope that the present difficulties may be arbitrated.—The antagonistic decisions of Judge Caldwell at Omaha and Judge Jenkins at Milwaukee regarding the enjoining of railway employees from striking are now likely to be reviewed by the Supreme Court. At all events, Judge Jenkins's decision has been appealed from. Judge Jenkins, it will be remembered, enjoined railway employees from quitting work in order to enforce their demands, while Judge Caldwell declared that "the period of compulsory service, save as a punishment for crime, has passed."

We commented last week on the uncertain ground upon which the Liberal Ministry is standing in England. On the whole, the events of the last seven days have tended to strengthen that ground, and it is clear that if the Ministry goes down it will go with colors flying. There are two groups of supporters in the House of Commons whom it must hold—the Radicals and the Irish. The Radicals are likely to be kept in the ranks by the new Registration Bill introduced by Mr. Morley last week, which, although not quite as inclusive as the promise in the Newcastle programme, will make an addition to the electorate of several hundred thousand voters, principally by the reduction of the qualification by residence from six to three months. The new bill, if the telegraphic abstracts are accurate, does not uncompromisingly embody the principle of "one man, one vote," but it goes a long distance in that direction. Its leading features are semi-annual revision of the registration, simultaneous elections for Parliament throughout the United Kingdom, restrictions upon the plural voting, and a three months' residence qualification. The bill is criticised because it does not provide for such a redistribution or reapportionment as would relieve the present electoral system of its inequalities; but it enfranchises a great group of workingmen, who would naturally fall into the Liberal ranks, while it disfranchises a large number of Unionist electors by its restrictions of plural voting. The feature of simultaneous elections is not unlikely to be fraught with consequences of considerable moment. Readers of The Outlook have not forgotten how, in Presidential years, the vote of the States which held their State elections not long before the National election was watched for, and how much influence the decision of such States had upon that election. In the same way the districts and boroughs voting earliest in England have had a good deal of influence on those which voted later, and as the general elections have sometimes occupied ten days, the result of the first day's balloting had much to do with the final result of all the ballotings. The Liberal Ministry is likely to hold the other group, the Irish, by means of the Evicted Tenants Bill, which will be introduced this week, and which is likely to confirm the Liberals in power for some time to come, or else to bring about a speedy dissolution.

Everything depends on the satisfaction or dissatisfaction of the Irish with the measure.

The Germany Currency Commission has gone much further than most American bimetalists expected, in recommending practical measures to increase the use of silver as currency. At the last international conference Germany was more antagonistic toward bimetalism than any other country except Austria, and the brief discussion in Parliament indicated that this antagonism was indorsed by nearly all parties. Since that time, however, bimetalism seems to have secured as strong a hold among the agricultural landowners as it had previously obtained among professors of political economy. Bismarck, it may be recalled, has for years been favorable to bimetalism, comparing gold on one occasion to a "narrow blanket" which was insufficient to cover all the nations that are struggling for it. As a country landlord, Bismarck was in touch with the classes that have suffered most keenly from the universal decline in prices; and his sentiment is typical of that of the rural landowners, many of whom—even among the nobility—are almost as much aroused against monometalism as the farmers of our own country. The dispatches from Berlin indicate that the Government has virtually decided to coin \$5,500,000 of silver, and the Commission is discussing various plans by which silver may be restored to its former place as a part of the world's currency. Most of these plans are, unfortunately, too complicated to stand much chance of international or even national adoption.

From recent agrarian legislation in France, about thirty per cent. of whose territory is under cereal crops, it is seen how keenly the prevailing agricultural depression has affected the three classes of field-workers—namely, day-laborers, farmers, and small landowners. While not so prosperous as ten years ago, the material condition of the country people is far better than in the days of Louis Philippe. Few peasants are now found destitute, and the State relief is fairly well equalized. Though French laborers are not so elaborately cared for as are the English, yet, on the other hand, they are less pauperized, and are thriftier and more naturally independent. Twelve hours a day are spent in the field during the summer. Daily wages run from forty cents to a dollar, with a maximum of a dollar and twenty-five cents during harvest, but in the winter the rate falls to twenty cents. For his hut of two rooms the married laborer pays an annual rental hardly less than fifteen dollars; food, clothing, and taxes swell this amount to a yearly expense of eighty to a hundred dollars. Women, at either washing or harvesting, make only twenty to twenty-five cents a day. Children from twelve to fifteen years old earn, as shepherds or cow-keepers, one or two dollars a month, besides receiving board and lodging. The farmers find that rents have not diminished in proper relation to the agricultural depression, and hence, despite superior social and educational advantages, they are worse off than the laborers. For though the farmers work as many hours, their proportionate income is less and their responsibilities far greater. Their farms would average about three hundred and fifty acres in area. The *propriétaires*, or small landowners, possessing from five to a hundred acres apiece—sixty per cent. of the aggregate area—are obliged to farm their own territory because of the doubling of taxes on account of the new schools. In addition to this, the parceling out of land, a custom which has existed since the Revolution, divides the property at the owner's death equally among his children, thus resulting in extreme subdivision; this does ill as well as

good, for, save in the north, landowners have not sufficient ready money to carry out improved and scientific methods of farming, nor are their possessions large enough fully to utilize such labor-saving devices. They therefore often succeed better in nursery-gardening in the neighborhood of Paris, obtaining fruit and vegetables to the value of from three hundred to a thousand dollars from a single acre. The present low price of land, often half of what it was held at thirty years ago, tempts some field-workers to buy; but, in order to pay, these poor folk must borrow at five per cent., and then the clear profit at the year's end is only two or three per cent.

Any raising of the wheat duty, however, has been caused, not only by complaints from the above classes on account of foreign competition, but also quite as much by the desire to maintain the valuation on which the land tax is assessed, a valuation which has been practically the same for seventy years. The Government thus hopes to stifle an inevitable demand from the rural population (half the total number of inhabitants) for revision, should the present depression continue, and, in so doing, can rely upon the loyalty of the laborers as never before. Few of them now believe that under a republic their property is insecure, even though they used to say, "All Republicans are not rascals, but all rascals are sure to be Republicans." The large farmers, nevertheless, still hold aloof, as we are told by a French official in a recent number of the "Contemporary Review," both because they wish to gratify their landlords, who believe in a feudal and therefore superior race, and because they themselves furtively hope to rise socially. In viewing the agrarian situation in France, however, it should not be forgotten that any recovery from present ills will be due in part to the subjects taught according to the Ferry law enforcing free primary education. These are, not only "the three R's," history and geography (especially those of France), and morals, but also *instruction civique*—namely, education in a citizen's rights and duties and in the different forms of government, parochial, departmental, and State. To all this are added the physical and natural sciences, and, for the boys, agriculture, for the girls, needlework. These subjects are no longer explained, as in old time, by men who had failed in other employments, but by properly equipped teachers, who have had no other profession. Knowledge is also imparted by the *comices agricoles*, or provincial shows of cattle, implements, and farm produce, for whose maintenance the Government distributes large amounts yearly. But more noteworthy just now is the teaching by the newspapers. Even so late as the Franco-German War it was a rare circumstance to see in the country any one of mature age who could read the papers; for one journal then taken in a parish there are now twenty. The result of all these conditions is a loss of wealth and authority on the part of farmers, landowners, and landlords, and a corresponding advance in sturdy independence on the part of the laborers. Some day in France there may be equality as well as liberty and fraternity.

The daily press gives some account of the movement in the Sandwich Islands for the adoption of a new Constitution. Delegates are to be elected to the Convention by popular suffrage, although voters must be of Hawaiian, American, or European birth, and must take an oath of allegiance to the Provisional Government; and it is said that the attempt by royalists to prevent registration is not succeeding. It is a foregone conclusion that the Constitution will be republican, not monarchical, in form. The

draft for the consideration of the Convention will be prepared by the present Provisional Government. We judge from various indications that the annexation movement is not at an end. Indeed, Senator Frye is reported as saying that "the annexation of Hawaii will be effected during the present Administration, and within a year from this time." We have yet to see any argument in favor of annexation adequate to justify such an extension of our obligations and enlargement of our problems; but possibly when that question is presented, freed from past complications, it may present an aspect different from that which it has presented in the past.

King Malietoa has put down two revolts within a year in Samoa—first that of the exiled Mataafa, and then that of Tamasese—and has shown himself strong enough to deal with such uprisings. But that there is a profound dissatisfaction with the existing order of things no one doubts. Its most recent causes are in two measures emanating from the Chief Justice—first in the order of disarming, to which obedience was refused by the natives, and then in the fining of certain disloyal chiefs, they being sentenced to labor as convicts on the public roads should there be default of payments. True, the triple protectorate has satisfactorily adjudicated many of the land-titles, thus bringing order out of chaos, but there are larger salaries for officers and heavier taxes for the natives. The sum of all is dissatisfaction, and the introduction of a resolution into the United States Senate calling upon the Secretary of State for an explanation of the present crisis in Samoa may be the means of bringing knowledge and duty more potently to the minds of our people. If so, a modification of the Berlin compact is not impossible, and may be a thing devoutly to be desired.

GENERAL NEWS.—The Brazilian rebel fleet under Admiral Mello attempted last week to make a landing of troops at Rio Grande do Sul, but they were repulsed; the insurgents then disembarked beyond the boundary of Uruguay, and many of them surrendered to the Uruguayan authorities; Mello, with the others, put to sea again.—It has been officially announced that Great Britain will maintain a control over Uganda, in Central Africa; hostilities have broken out between the Uganda tribes and the King of Unyoro, who is enraged by the planting of a line of forts on his frontier by Captain Lugard.—A newspaper of Bluefields, on the Mosquito coast, prints a memorial, signed by thirty-one American citizens, thanking Captain Howe, of the British war-vessel *Cleopatra*, for his recent action in preserving order there.—Governor Flower, of New York, has stated his intention to appoint a commission to investigate the management of the Elmira Reformatory, and has requested the Board of Managers to suspend Superintendent Brockway during the investigation.—The Ministry of Newfoundland has resigned on account of a judicial decision that certain election expenses incurred under the authority of the Government were illegal; the opposition party in the Assembly is in the minority, and it is thought that a dissolution of the Parliament will follow.—The New York Legislature has passed the Provident Loan Society Bill (the purpose of the Society being to aid poor persons through loans on pledge or chattel mortgage, as already described in *The Outlook*), and Governor Flower has signed the bill.—It is announced that President Carnot will not be a candidate for re-election to the French Presidency next November.—Zebulon Baird Vance, United States Senator from North Carolina, died in Washington last Saturday, at the age of sixty-four; Senator Vance was

one of the ablest speakers in his wing of the Democratic party (he advocated tariff reform and the free coinage of silver), and was personally genial and widely popular.—Major-General Henry W. Slocum died in Brooklyn on Saturday last, at the age of sixty-seven.—Sir William Harcourt, Chancellor of the English Exchequer, on Monday introduced the Budget in the House of Commons; the deficit is estimated at £4,502,000; inheritance duties and the income tax are to be increased.—The Egyptian Ministry of Riaz has resigned; with the consent of Lord Cromer, the British Minister, Nubar Pasha is again to form a Cabinet.



Beware of Counterfeits

It is often said that Christ's teaching was so simple that every one can understand him. It is not so simple that every one does understand him. On the contrary, of all religious teachers he is probably the one most often misinterpreted. Dogmatic men take the life out of his teaching and reduce it to a corpse. Shallow men take the vision out of his teaching and reduce it to commonplaces. False teachers use enough of his teaching to make their counterfeits successful deceptions.

In nothing is this misinterpretation of Christ more common than in popular readings of his treatment of sin.

"Let him that is without sin among you cast the first stone." "Judge not, that ye be not judged." "Forgive . . . until seventy times seven." What do these instructions mean? That sin is a small matter? that, as we are all sinners together, we are to make no account of sin? that when men do wrong we ought to be charitable and let it go? that we all live in glass houses, and must look to it lest our own roofs be broken? No! A thousand times No! This spirit is of the Evil One. It is not Christ's; it is Antichrist's. It is not charity; it is moral indifference. Love is life; and this is creeping paralysis: if not arrested, sure to issue in death.

That I have a broken sewer-pipe in my own cellar is a good reason why I should give my attention to mending it, rather than devote my energies to the leak in my neighbor's cellar; but sewer-gas is none the better because both houses are poisoned by it. Diphtheria is not less terrible when it becomes an epidemic; nor sin less odious because the sinners are many. To close one's eyes to iniquity is not to forgive it. To forgive sin is, first of all, to see it and know how horrible it is, and feel the horror of it, and then to summon one's energies, as a surgeon or a nurse, to cure it.

When human lust, that monstrous travesty of love, which generally hides itself in the secret places of life, is unexpectedly revealed under circumstances which make the uncovering the morbid sensation of the hour, we may measure human character by the attitude of men and women toward the revelation. Some delight in it, throng about the spot, and eagerly clamor for every gruesome report of degrading detail—sinners, these, to whom Christ's words might well be addressed: He that is without sin *among you*, cast the first stone; for the exultant spectators of discovered guilt bear witness by their morbid appetite to the fact that only social cowardice keeps them from open perpetration of like sin against God, home, and their own souls. Some go on their way indifferent, make light of the whole matter, and, in judging all society equally guilty, pronounce a sentence of condemnation against themselves. Some look with indignant abhorrence on the crime, or rather on the disclosure of it, and begin to inquire

whether some law cannot be found or made to punish such sins and scourge such sinners from society. Some men show their feeble conscience by sentimentally crying, Let us be charitable and forgive and forget, for great and even good men have shown like infirmity and fallen into like errors—as though deliberate and willful sin was ever to be classed with infirmity and error.

None of these illustrate the spirit of Christ. He never treated sin as though it were a small matter; never passed lightly over it; never burned with mere wrathful eagerness to punish it; never measured it as something more easily to be endured because it was common. The very lesson of Christ's passion is this, that sin cost him much; and his tears, and agony, and bloody sweat, and patient silence, and unresisting death are witnesses to his awful shrinking in horror from the burden of human iniquity—a burden borne, despite the horror of it, by the power of an inspiring love, in order that he might cleanse humanity from sin. To forgive sin is to suffer for it, to feel the shame and pain of it, and so to enter into the life of the forgiven one, and bear the sin away, as a fresh, pure stream flushes and cleanses a filthy sewer. The charity that forgives without purifying is the devil's counterfeit of God's grace. And the worst of all vices are counterfeits of virtues.



The Millennium—for a Dollar

There lies before us an extraordinary circular entitled "How to Reach the Masses." It ought to be entitled "How to Reach the Pocketbooks." Here it is—so much of it as is necessary to make clear its spirit:

Dear Brother:

A few years ago I discovered a plan by which I could induce every member of my church who could possibly get there, to attend the regular Sunday services, and at the same time each member brought with him or her two other persons besides. . . . It is not based on pastoral visiting, however important this part of a preacher's work may be, for the preacher could stay in his study all the week, rest, pray, read his Bible, sermonize, and get ready for Sunday, and the congregation would assemble anyhow.

It does not depend on committee work, for committees have nothing to do with it.

Neither does it depend on singing, for the people will come when this plan is put into execution if there was no singing at all. . . . By the adoption of this plan small churches will become popular and strong. The collections will become much larger, and the ecclesiastical treasures, as a natural result, are soon full to overflowing. No more empty pews, no more church stagnation, no more financial deficiencies, are some of the many happy results of this plan when put into execution. Its universal adoption will speedily, I am sure, evangelize the world and more rapidly usher in the glorious Millennial morning. I could not send it to every minister gratis without reducing myself to financial bankruptcy. But I can send it to any minister who will, with his name and post-office address, send me one dollar. This will amply pay me for my stationery and trouble, and the minister can use it the following Sunday and begin a new era of prosperity in his church. . . . The most timid preacher or the most fearless one can and will gladly use it. You can occupy about an hour Thursday morning putting it into operation, then the remainder of the week you can occupy the rest of your time in any way that you desire. It will certainly be intensely interesting to you Sunday at the hour for worship to watch the great congregation assemble, and see the bewilderment of the ushers as they try to find room for the people by using every available space. If you desire it you had better send for it immediately, before your denominational competitor in your town gets it first and wins the victory for himself and his church.

We have seen such circulars before; but never in ecclesiastical literature. We hope never to see the like again. And this circular is signed by the name of a reputable clergyman! Is it possible that he estimates correctly his brother ministers? "The fool and his money are soon parted;" of all fools that deserve to lose their money, a

first place should be awarded to the minister who hopes, or even desires, to fill his meeting-house by one hour's work on Thursday morning. This is a new phase of the old delusion that a man can honestly get something from nothing—this notion that the millennium can be had for a dollar by the preacher.

There is one good service this circular may do: it may serve to show the folly of the whole discussion to which it affords a unique contribution. The problem of the ministry is not how to fill a meeting-house with folks; any idiot can do that. It is how to fill folks with life. And no lazy man can do that. The wish to do up one's work in one hour and occupy the remainder of the week in any way one likes is fatal to any preacher who entertains it.



Untried, Not Outgrown

It is constantly said by critics of Christianity that it has failed to redeem society, and it is constantly assumed that a new Gospel must be preached before that great end can be attained. It is assumed that Christianity has been tried for eighteen hundred years, and that, while it has done much good, measured by its aims and its claims it has been found wanting. This is said so often and in so many different ways that a good many people have come to believe that it is true. As a matter of fact, however, Christianity has never been tried. Individuals have made the experiment, but society as a whole never. Although the doctrine of hope, of faith, and of love has been preached for eighteen hundred years, and splendidly illustrated in individual lives, society has never yet been organized on these principles, and has never yet attempted to live by them. So far as the world at large is concerned, these are only visions which have floated before it, ideals about which it has talked; they are not practical rules by which it has endeavored to live. This is not underestimating what has been done, nor depreciating the noble devotion to these ideals by individual men and women; it is simply saying that society, as a whole, has never yet been Christian, and that the world, as a whole, has never yet tested Christianity by making it a practice and a rule of life.

Striking testimony to this effect comes from a little book, from many of the conclusions of which *The Outlook* differs fundamentally, but the frankness of which it is glad to recognize. "We have been told," says Richard Le Gallienne in his "Religion of a Literary Man," "that the world has tried the Gospel of Christ and found it wanting. To that the answer is simple: The world has never tried the Gospel of Christ, and in this nineteenth century of the so-called Christian era it has yet to begin." This is testimony straight to the point from one who does not accept that Gospel in the sense in which *The Outlook* accepts it, but who recognizes the historic attitude of society toward it. What the world is suffering from to-day is not lack of truth to live by, but lack of vitality, virtue, and power to translate the truth into the terms of life. There is truth enough in the world to bring in the millennium if the world would only use it, and the talk about truths being outgrown simply means that society is tired of them because it is tired of hearing what it refuses to accept and obey. But what will society put in place of Christianity? Mr. Le Gallienne says well: "The censors of modern literature are continually crying aloud for a new message. Where is the new prophet who will give peace to our souls? A very short time ago Browning's was the new message—Whitman's, Emerson's, Carlyle's, Ruskin's, Tennyson's. Was ever age more rich in prophets and in great

messages? But what have we done with them? Have we realized them in our lives, quite used up every available particle of their wisdom? And yet here are we, hungry and clamoring again. The truth is that the men who cry out for new messages mean, rather, new sensations of doubt. It is not peace they want, but new perplexity." Mr. Le Gallienne goes to the very heart of the matter in these sentences. Men are not clamoring for new truth, but for fresh sensations. There is more truth lying about them unappropriated than they could use if they set about it earnestly and pursued it vigorously for two centuries. The majority of those who are restless, dissatisfied, and clamoring have never tried to live up to the truth which they already have. They are weary of it, and they want to be diverted, entertained, and overstimulated. What the world needs is not a new revelation, but a new appropriation of revelations already made. "Truth always comes," to quote Mr. Le Gallienne once more, "as Christ came, in the garb of absolute simplicity. He seems a mere child or pleasant person. The learned doctors will have none of him. Love God and love one another! Is that all? That have we known from our youth up."



Not to the Swift

The old fable of the hare and the tortoise is constantly illustrated in human experience. The man who starts out with every promise of securing eminence, and who takes a great pace from the very beginning, is constantly distanced by the man who gave slight indication of notable success and whose early gait was slow and unpromising. There is a brilliancy of temperament, especially effective in youth, which misleads a good many men into the belief of the possession of extraordinary qualities, and there is also an early maturity which misleads many more. As a matter of fact, outside the field of imaginative invention, the strongest men are likely to grow slowly and to accumulate strength as they increase working power. The faculty of growth is the unknown element in every man's career, and it is also the determining element. A quiet, patient, unobtrusive devotion to a clearly defined end is an immense force in unfolding what is best and greatest in a human soul; and the rapidity with which reputation sometimes comes to men and women in middle life is due to no happy accident, to no sudden miracle; it simply means that a long process of arduous work has borne its fruit at last, and that a stream of power, steadily gathering force but flowing under the surface, has at last disclosed itself. The great prizes do not come to ease or to natural aptitude; they come to the strenuous self-development. The best fruits are not plucked from the tree by an indifferent hand; they are the reward of the hand that has known how to subject itself to the hardest kind of toil. Work does not and cannot take the place of genius, but the efficiency and the lasting power of genius depend very greatly upon the steadfastness and discipline which come from fidelity, through a long course of years, to a clearly defined aim. To those who lack this supreme gift there is given something very like it in the immense enrichment of the whole nature and reinforcement of every power which comes from pursuing passionately and without pause those lines of study and expression which bear directly upon the desired end. The race is not to the swift, but to the enduring, and the prizes are not for those who start upon the race with a flourish of trumpets, but for those who set out with unswerving determination to run, through the dust and heat and fatigue, till the goal is reached.

Editorial Notes

—In his latest novel Mr. Crawford speaks of a New York minister as "a dissenter." This is "local color" with a vengeance.

—Some things The Outlook has to take for granted. One of them is that vaccination has practically put an end to smallpox as an epidemic. We cannot, therefore, comply with a correspondent's request who asks us not to favor vaccination in The Outlook.

—M. Paul Bourget is reported to have said that, although he traveled for months in the United States, and studied our people and our institutions assiduously, he yet feels incompetent to write a book about America. Such modesty in a foreign visitor is as refreshing as it is rare.

—All accounts agree that the rendering of Apollo's Hymn in Athens lately by a choir with piano accompaniment was pleasing as well as possessed of the interest of curiosity. The music is two thousand years old, and is said to resemble the Gregorian chant. It is in the Dorian mode, "dignified, severe, and grave."

—The "St. James's Gazette" reports that official instruction has just been sent to the Education Office in Great Britain not to speak of "male" and "female" teachers, but of "men" and "women." One cannot help wishing that there were a literary autocrat in our own country empowered to issue similar instructions.

—The Rev. Alfred Young, of the Paulist Fathers, wonders why the State should not grant money to charitable institutions under sectarian control. Not because Roman Catholic institutions have had more than their share; but because in all cases the State which contributes the money should expend the money which it contributes. State control of all State moneys: that is our motto.

—The humors of illustrated daily journalism are many. One of the most amusing incidents of the class is found in last Sunday's New York "Tribune," which, after describing a "burnt-cork performance" to be given by young ladies, says: "The star singer of the company is to be introduced as 'Our Own Black Patti.' Her name is kept a secret within the inner circle, and it may not be known when the performance has been given." *And then it prints her portrait!*

—The same kind of exasperating indifference as that shown by the men who persist in ignoring others' rights in cars and ferryboats has just been made manifest by a young New York multi-millionaire, Mr. John Jacob Astor, who purposes erecting a stable on the corner of Sixty-fifth Street and Madison Avenue, in spite of the requests, protests, and financial inducements of the owners of the adjoining church and residential property.

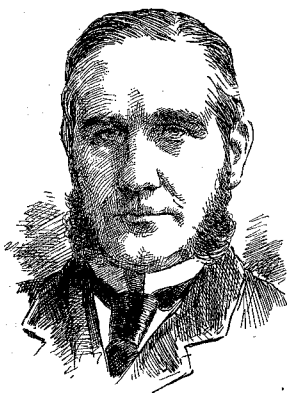
—Now that a Krupp gun has been made whose charge carries across both the northern and southern boundaries of the Republic of Andorra, that sturdy little mountain State has concluded to possess one of those death-dealing machines itself. As the gun carries twenty miles, its billet would be found either in the French Department of Ariège or in the Spanish province of Lerida. Hence both France and Spain have grounds for protesting against the purchase just made by the seven-mile-wide Pyrenean Republic.

—Lord Rosebery's discriminating sympathy with socialistic tendencies is well known, but the words in which he has described indiscriminating hostility toward them are not so generally known as they deserve to be: "Everything," he once said, "that is considered a bogey, everything that is tabooed, is a danger to society at large, either in itself or as showing the condition of mind and morals of the people who so treat it. What, on the other hand, is freely discussed is free from danger because it is accepted or rejected on its merits by an increasingly intelligent people." This saying will do to go down with Thomas Jefferson's declaration that there is no reason to fear error which reason is left free to combat.

—The foremost State in the Union seems at the tail end of the procession in some departments of educational progress. The Superintendent of Public Instruction for New York State, in his report for 1894, says the licensing of over five-sixths of the entire teaching force of the State is virtually placed in the hands of the school commissioners. These persons are elected without any regard whatever to educational qualifications, and the State annually appropriates \$115,500 to pay their salaries. At a recent examination in spelling conducted by one of these officers for a district comprising 150 teachers, the word "mushous" was announced. The teachers were unable to write this word as pronounced till one bright candidate asked if the commissioner did not mean "mucus." Another word given out was pronounced "massa-cree;" another, "barrin." This last was pronounced in such a manner that the candidates spelled it "barn," "barren," "baron," and "barring." The commissioner was asked what the word meant. He said that he did not know, unless it were "barrin' out." He then announced the word "Briton." The teachers asked if he meant the noun or the adjective. He looked again at the question-paper, and replied that he did not know. Comment is unnecessary.

The New Spirit in English Liberalism

By Edward Porritt



Henry Fowler

emphasized a well-known fact when he said that "while it takes from one hand it rejects from another."

Since the present Government came into office, the House of Lords has lived up to Lord Rosebery's description; and in the session of 1893-94 it accomplished more in the way of rejecting and amending measures passed by the House of Commons than it had done in the decade which intervened since it threatened to wreck the last measure of Parliamentary reform. The Upper Chamber has exercised a tremendous check on the legislative achievements of the Liberal majority in the present House of Commons; but it has been absolutely powerless to stay the forward policy in the administration of the State Departments. From the important fact that the House of Lords is dissociated from the raising and spending of revenue, it has practically no control over the Departments. It can, of course, criticise a policy, but it cannot interfere with it; and in regard to nearly all the State Departments the Gladstone and Rosebery Administrations now tower above their Unionist predecessor, and, indeed, above any Government, Liberal or Conservative, which has preceded them. The Administration which was formed in 1892 inaugurated a new era in English politics. At the Foreign Office, the India Office, and the Colonial Office, matters have proceeded much as they did during the Salisbury Administration; but in the other State Departments newer men and newer methods are being tried, and in all of them the difference between present-day Liberalism and Conservatism, even the new Conservatism of the Unionist alliance, is everywhere obvious.

Not only did new men come to the front in 1892, but many of these new men were drawn from a class which hitherto has had no large share in the responsibilities and dignities of Downing Street. For nearly half a century after the middle classes were enfranchised in 1832 they voted with the Whigs and the Liberals, and gave them the majorities which kept them in office during the greater part of that time. But it was not until the seventies that representatives of the middle classes were given responsible places in Liberal Governments. Up to this time—until Mr. Gladstone's first Administration, that lasting from 1868 to 1874—the high positions of state in Liberal Administrations were monopolized by the heads of the great territorial Whig families, and the minor positions in the Ministry went, as a matter of course, exclusively to the cadets of these historic houses. When the split on the Irish question occurred in 1885, nearly all the Whig families, headed by the present Duke of Devonshire, sided with the Unionists. Their defection made room for new men in the Gladstone Cabinet of 1885-86, and when the 1892 Administration was formed, still a few more places were found for new men, and the men who were new in 1885 again took office, and this time found their way into the Cabinet.

All these new men were well placed; nearly all of them were put into those State Departments which are most

Any day may see a dissolution of the English Parliament; and whenever the election takes place, the claims of the Liberals upon the democracy will be founded as much upon the departmental administration of the Government as upon the legislative measures which it has carried, or has endeavored to carry, through Parliament. Six years ago Lord Rosebery described the Chamber of which he is now the foremost member as "a delicate and dainty feeder in the matter of legislation," and

closely in touch with the people. This was so with Mr. Fowler at the Local Government Board, Mr. Arthur Acland at the Education Department, Mr. Asquith at the Home Office, and with Mr. Mundella and Mr. Burt at the Board of Trade. All the Home Departments have been actuated by the newer Liberalism; but it has been most active and most apparent in the four Departments which have been named.

Mr. Fowler, who has now gone to the India Office, was an excellent choice for the Local Government Board, and he went to that Department at an opportune time. Mr. Ritchie, his predecessor, was one of the most practical and broad minded members of the Salisbury Administration. He is of the middle class; and he and his Department, perhaps more than any other Cabinet Minister or any other State Department, were affected by the broadening influences which the Liberal-Unionists wrought on the Salisbury Administration. Besides the fact that Mr. Fowler is a capable administrator, he is one of less than half a dozen men now in the front rank of English politicians who began their public career in the municipalities. In the short 1885-86 Administration Mr. Fowler was Financial Secretary to the Treasury. This is one of the most important of the political secretaryships. Mr. Fowler's share in carrying the Local Government Act of 1888 through committee was second only to that of Mr. Ritchie, its author; and his

Parliamentary career during these six years made it evident that when the Liberals were returned to office either the Chancellorship of the Exchequer or the Presidency of the Local Government Board would fall to Mr. Fowler.

In 1892 Sir William Harcourt was made Chancellor of the Exchequer, and Mr. Fowler went to the Local Government Board. He is a Radical of the school of equal rights and equal opportunities, and he lost no time in bringing

some of his Radical principles into play at the Local Government Board. Almost the first order he issued was one abolishing the property qualification which for sixty years had prevented any but the well-to-do from having a share in the local administration of the Poor Laws. His next order was one empowering local Poor-Law Boards to appoint women as members of workhouse visiting committees. The Poor Law is one of the departments of local politics in which since 1876 women have been taking an increasingly active interest. Electoral law technicalities had hitherto kept many women off these boards. These technicalities could be swept away entirely only by an Act of Parliament, but Mr. Fowler's order did away with many of the restrictions, and made it much more easy for women who are not wealthy to enter upon a department of public work for which they are peculiarly well adapted.

In addition to these changes, Mr. Fowler has effected numerous and far-reaching reforms in municipal and Poor-Law affairs by the Parish Councils Act which he carried through Parliament in the recent winter session. This great measure took up local government in the rural districts at the point



H. H. Asquith



A. H. D. Acland

at which it was left by the Local Government Act of 1888, and carried it forward to such a point that the squire and the Church of England parson have lost completely the control they formerly had over local government in the country districts, and now for the first time in every local election, all over England, the vote of one man is worth as much as that of his neighbor.

Mr. Fowler is the one member of the Cabinet who has so far scored largely in the House of Commons and in the administration of his Department. In the House of Commons the Parish Councils Act stands to his credit. As concerns the Department of which, until the formation of the Rosebery Cabinet, he was the head, he can claim credit for numerous Radical reforms in the administrative machinery of the Poor Laws, and in other municipal affairs.

The appointment of Mr. Asquith to the Home Office was the greatest surprise in connection with the formation of the Gladstone Administration. Nothing like it had happened since Mr. Morley stepped at a bound from the Radical benches to a place on the Treasury bench, and to the onerous position of Chief Secretary for Ireland, in the Home Rule Cabinet of 1885. Mr. Asquith is not yet forty-five years of age, and when he entered on his Parliamentary career he was without any of the influential connections which, until a few years ago, were absolutely necessary to securing a foothold in official political life, no matter whether a man had thrown in his lot with the Liberals or with the Conservatives. Unlike Mr. Morley, Mr. Asquith did not go from the Radical benches to the Treasury bench. He was never identified with the advanced Radical group. He went into Parliament in 1885 as the representative of a Scotch constituency, taking with him a reputation as a debater from the Union at Oxford, and also some reputation as a practitioner at the bar. When the Liberals were in opposition, Ireland gave him his opportunities in the House of Commons; the Parnell Commission, in 1889, gave him his great chance in the law courts; and, away from Westminster and the law courts, he owed much to his connection with the Eighty Club. This is an organization of the younger men of the Liberal party, mostly men from the universities, which came into existence in 1880 to perpetuate the memory of Mr. Gladstone's sweeping victory at the general election in that year.

Mr. Asquith made the most of this series of great opportunities. In the House of Commons and in the country he spoke but seldom; but from his earliest speeches in the House it was realized that the Liberals could count a new debater of almost first rank as of their number; and as their debating strength had been greatly lessened by the secession of the Marquis of Hartington, Sir Henry James, Mr. Goschen, Mr. Chamberlain, and Mr. Finley, it was settled long before the last general election that a Liberal success at the polls must bring with it a place on the Treasury bench for Mr. Asquith.

So far, from every point of view, Mr. Asquith has justified Mr. Gladstone's choice. The position he holds is by no means an easy one, and when Mr. Asquith went to the Home Office there were two or three vexed questions awaiting settlement—questions which were more likely to be embarrassing to the Home Secretary of a Liberal Cabinet than to a Conservative holding the office. These were: the control of the London police; the Radical demand that public meetings should be allowed in Trafalgar Square; the disturbing problem of employers' liability; and the dynamite convicts. With regard to the control of the police, that question is where it was, although the London County Council is now pressing it upon the Government, and demanding that the municipality of London, like that of all other English cities, shall have full control



A. J. Mundella

of the civic forces. The vexed question of the right of public meeting in Trafalgar Square has been settled by a compromise in which the gain is largely on the side of the Radicals. But Mr. Asquith will admit of no compromise with regard to the dynamiters. Notwithstanding the extreme pressure which has been brought to bear from the Irish benches, he refuses to regard these miscreants as political prisoners, and they are still at Dartmoor.

As to the Employers' Liability Bill, Mr. Asquith has fought it through the House of Commons in the face of an opposition more stubborn than has been presented to any English measure during the last twenty years. It was returned from the Lords with a clause permitting contracting out, and in a shape which the Government refused to accept. The bill has accordingly been abandoned; but so far as proceedings in the Commons went, there was a distinct triumph for Mr. Asquith. The Home Office, since Mr. Asquith went there, has largely shared in the interest of the Government in behalf of labor. The Factory and Mines Inspectors' Department has been overhauled and enlarged, and all employers are now being made to understand that the existing stringent factory and sanitary laws are to be enforced.

It is perhaps not strictly correct to class Mr. Arthur Acland as a new man, drawn from the new class. He is not of the class to which Mr. Fowler, Mr. Asquith, and Mr. Mundella belong. He is of a family whose name had been familiar to the House of Commons long before Mr. Acland and his elder brother were of its membership. He belongs to a family of long standing in the West of England, and entered Parliament in 1885 with the prestige which attaches to the representative of a territorial family, and with the additional advantage of being the son of a lifelong friend of Mr. Gladstone's. There is, however, nothing of the Mayfair Radical about Mr. Acland, and he entered the House, not as the representative of a borough or county division in which his family has any great influence, but as the member for an essentially working-class and mining division of Yorkshire. His appointment as Vice-President of the Council for Education has been an immense gain to national education.

Heretofore the Education Department had been very

largely controlled by the permanent officials. Permanent officials are usually conservative; and not even their friends will claim that these officials at the Education Department have been as loyal as they might have been to the unsectarian school board system established by Mr. Gladstone's Government in 1870. A number of new departures, all in the popular direction, have marked Mr. Acland's tenure of office. Among the more prominent of these is the introduction of a plan for teaching the duties



Thomas Burt

and responsibilities of citizenship in the State-aided evening schools.

At the Board of Trade, Mr. Mundella and Mr. Thomas Burt have made a number of reforms which will stand out in the history of labor and of labor politics in England. The organization of the Labor Department and the establishment of the "Labor Gazette" are among these reforms. The throwing open of the marine boards at the ports to representatives of sailors is another reform; while as regards legislation Mr. Mundella's first years at the Board of Trade have been marked by the Act of Parliament under which the courts are empowered to impose heavy penalties on railway companies whose managers persist in overworking men in any way engaged in handling trains. This was the first measure passed in England directly restricting the hours of labor of men. In the last session of Parliament Mr. Mundella was unsuccessful in an endeavor to establish conciliation boards for the settlement

of strikes. He has, however, again submitted his bill to Parliament in the present session, and the chances are good for its becoming law. Mr. Burt, who began life as a miner, has represented the miners of Northumberland in the House of Commons since 1874, and was the first trade-unionist and labor member elected to the body. Mr. Mundella has been in Parliament for twenty-five years, and in official life for a somewhat longer period than Mr. Fowler or Mr. Asquith. In his early days he was connected with the Chartist movement.



The First Protestant Church in America

By Albion M. Dyer

Antiquarians have been searching for many years for the location of a horse-mill built on Manhattan Island by the Dutch founders of New Netherlands in 1626. Interest attaches to this building for the reason that under its roof was organized the first evangelical church on the American Continent. Here, in August, 1628, for the first time in the New World, the ordinance of the Lord's Supper was celebrated before a Protestant congregation. Incidentally the building may be marked as the original grist-mill of New Amsterdam. The early Fathers thought so much of the flour industry that they pictured the four arms of a wind-mill on the city's seal. Nothing in the records has yet been found that gives proof of its situation. Conveyancers of property were either less particular in their descriptions than those of the present day, or some of the earlier deeds transferring the horse-mill have been lost. A discovery made recently by the writer may result, however, in fixing its site. In a courtyard hidden by a wall of ancient warehouses in the oldest part of the city have been found sixteen burr-millstones of Belgian origin, and bearing all the marks of antiquity. On investigation it was found that these stones were placed there in the earliest years of the Colony.

Reference to the erection of a horse-mill was made by the earliest Dutch narrator of the settlement of New Netherlands. This reference has been quoted frequently by modern writers: "Francois Molemaecher is busy [1626] building a horse-mill over which shall be constructed a spacious room sufficient to accommodate a large congregation, and then a tower is to be erected where the bells brought from Porto Rico will be hung." Two comforters-of-the-sick, Sebastiaen Jansz Crol and Jan Huyck, mentioned by the same narrator, were present in the Colony at this time; they, "whilst awaiting a clergyman, read to the Commonality there on Sunday's from texts of Scripture with the creed." Crol was sent to Albany as the representative of Governor Minuit, and the presumption is that Huyck remained here exercising the functions marked out for him by the Classis of Amsterdam.

The clergyman came in July, 1628—Jonas Michaelius, the first Dutch minister in the long line of succession now represented by Dr. Talbot W. Chambers and his associates, Dr. Coe and Dr. Burrell. He found a congregation of fifty Calvinists awaiting him—Dutch, Walloons, and French. These organized into a church, receiving the letters of such as held them, and admitting others, whose letters were lost, on the reports of their neighbors. He preached in the Dutch language, and served communion according to the rules adopted by the Synod of Dort. Some of the Huguenots not being able to understand him, he gave a special service for their benefit in the French language and in the French forms. Two elders were chosen—namely, the Director-General of the Colony, Peter Minuit, and the Colony's storekeeper, Jan Huyghen—to assist the dominie in the government of the church. Soon after these events the dominie's wife died from the effects of exposure and privations on the voyage across the sea. Of this church and the pastor, the records, so far as they have been discovered, have absolutely no further mention. Five years later the record begins again

with the arrival of another minister and the erection of a new church. Knowledge of the Dutch character and of their devotion to their religion is warrant for the presumption that the congregation passed without a break from the horse-mill of 1626 to the church building of 1633.

The horse-mill probably stood east of Broad Street, between two roadways corresponding to what are now known as Stone and Beaver Streets. Access to the mill was gained by a wagon-track or pathway across lots. This wagon-track ran east from Broad Street, midway between the two roads. At the mill the pathway ceased, and customers turned round to return to Broad Street, as there was nothing beyond east of the mill to require the use of a road. In time, this wagon-track received the Dutch title of Sleyck Strege, or Muddy Lane. The English, in their time, gave it the name Mill Street. For a long time this street remained without an outlet beyond the mill. Traffic increased, and a short alley was cut through from the extremity of Mill Street to Stone Street. The alley remains to-day unchanged. Mill Street, however, must be traced through the center of the modern South William Street. The horse-mill stood on the north side of Mill Street, a little west of the extremity of this alley. Nos. 20-22 South William Street would be its approximate location.

It is in the rear of these numbers that the millstones are now lying. A horse-mill in this vicinity was transferred by deed in 1667. In a list of city property taxed in 1677 it is also mentioned, with its owner. The Portuguese Jewish Congregation of Shearith Israel occupied a synagogue adjoining the mill property as early as 1690. When the old mill disappeared may never be known, but in the years that followed, the Jewish congregation extended the borders of its property so as to include its site. Grandfathers and great-grandfathers of present officers of the congregation indulged in boyish pranks over these old, abandoned millstones, as a relief from the tedious succession of Sabbath-day services in the synagogue.

When the congregation moved away from Mill Street in 1833 to its Crosby Street synagogue, the millstones were forgotten. Still they remained while tall warehouses closed around them in Beaver, Broad, and South William Streets. Soon every foot of space in lower New York became valuable, and the merchants found use for the rear courtyards. So the old millstones were rolled over and laid down as pavement. Here they have remained for fifty years, still firmly bound by iron hoops, but worn smooth by constant use and frequent rains.

The second building occupied by the Dutch congregation was a colonial church erected in 1633—a frame building with a gambrel roof and without spire or belfry to mark it. This building stood on the Strand, due east of the south-east corner of the Fort. It commanded a full view of the East River and the bay. The water-line has long since been advanced, so that what was once the Strand is now Pearl Street, and there is nothing to show that the tide once lapped the southern line of this busy thoroughfare. The church plot, as originally laid out, was the fourth east of Whitehall, twenty-nine feet wide and extending through to Bridge Street. The line of Whitehall Street has been changed since that day, so that it is difficult to mark the corners of the lot. A visitor to that section of the city may, however, readily find a narrow alley, three feet wide, running south from Bridge Street, just east of Whitehall, and terminating in the center of the block. If the warehouses that now cover this locality could be removed for a distance of fifty feet east of this alley, the exact site of the "Oude Kerk," as it was called, would be exposed to view. Its numbers on modern Pearl Street would be, probably, 33 and 35. It may be interesting to know that one of these numbers—33 Pearl Street—is assigned by one historian as the birthplace of John Howard Payne.



One must look downwards as well as upwards in human life. Though many have passed you in the race, there are many you have left behind.—*Sydney Smith.*

Building

By Mary Thacher Higginson

HE

Now say, love, where the nest shall be:
Upon the cliffs that front the sea,
Where the white foam flies,
And the white gull cries,
And distant waters sink and rise
Till they are lost in bluer skies?

Or shall it be among the hills,
Beside the shaded forest rills,
Where the mosses cling,
And the thrushes sing,
And dragon-flies on gauzy wing
Forever haunt the mountain spring?

SHE

I cannot choose when days are bright,
The test must be the storm and night;
When the raindrops fall,
And the loud winds call,
And mists roll in—a gloomy wall—
To hide both sea and land from all.

Upon the shore, where fog-bells wail,
One dreams of wrecks amid the gale:
But the birches shine,
And the leaflets fine
Are strung with pearls on the rain-swept pine
In the woodland home that shall be mine.



Less than Kin

By Sophie Swett

"We used to be called 'the Althea Rockwoods;' there was Uncle Pliny's family and Uncle Amos's that was always called by their right names, but, though the boys, Nahum and Llewellyn, was the oldest of the second family—I'm only a half-sister to 'em—and Lucetty was two years older'n Althea, yet we was never anything but the Althea Rockwoods.

"Althea was all there was. That was the way she calc'lated, and that was the way the whole town came to calc'late."

Old Miss Aurilly Rockwood sat on her piazza in the twilight, and opened her heart to me, the least important of her small world—only a summer boarder from the house across the road, widely apart from her in tastes and habits of thought, yet by the allotment of fate a kindred spirit. North Coventry was far, very far from the madding crowd, and Miss Aurilly was a spinster, and yet life in its fullness had not passed her by. Whether life is full or empty is, after all, as much a matter of individuality as of circumstance.

"I hain't never said anything about Althea to anybody, 'thout 'twas 'mongst ourselves. I've been worked up enough to consid'able many times, but that verse in the Psalms has always riz up before me: 'Thou satest and spakest against thy brother; thou hast slandered thine own mother's son.' The Lord knows I never was tempted to slander her, if slanderin' means speakin' what ain't true; but when you're a-burnin' with wrongs the truth comes out clear-cut and sharp.

"I ain't a-burnin' with wrongs now. Life wears you thin, but it mellers you, too. And I don't need, now, to have the Bible tell me to judge not. I've got a realizin' sense that I can't judge. I'm only half-sister to the rest of 'em, as I was a-sayin', and ten years older'n Nahum that was the oldest of the second family, but it always seemed as if I was more'n common kin to 'em, and Althea she was less.

"She was only fifteen when father 'n' mother died—both in the same year.

"The very day before mother died she looked up at me, in her old bright, sharp way, and says she: 'For all you've blamed me, you'll have to do jest as I've done with Althea—let her run and be glorified.'

"Mother wa'n't one to quote Scripture reckless or irreverent, but when she did, it come in pat.

"Althea wa'n't but fifteen, as I said, but that year she joined the church, and took a Sunday-school class, and let the tucks out of her dresses, and done her hair up in a pug, and took to doctorin' Nahum, that had always had the asthmy and been kind of sickly generally, and carried my crab-apple jelly to all the sick folks round, and my best nightcaps, with lace on 'em, that was mother's when she was married the first time, to frowsy Sal Tibbetts, at the poorhouse, that never had and never wanted no night-caps; and she tore up the linen sheets that were Grand-mother Rockwood's to make bandages for old miser Perri-go, that was better able to buy linen than we was. The summer that she was sixteen she kept school in the Mills District, and she managed the Sunday-school picnic, and the minister's donation-party, and she'd got the upper hands of us at home so't we dar'sn't say our souls was our own. The spell that she was a-doctorin' we couldn't have any cream o' tartar biscuit because they wa'n't wholesome, and we'd got to have just so much fresh air whether we was froze or not, and we had to go to bed and get up when she said so.

"That was about the time that we began to be called 'the Althea Rockwoods,' and the minister, when he came to tea and asked a blessing, thanked God for 'the strong and sanctified young arm that He had raised up for our protection and His glory.'"

Miss Aurilly spoke in a bitter tone of which I could hardly have believed that her soft old voice was capable, and then she laughed a little, sadly.

"It seems ridiculous; she was such a chit of a girl then, and I was a woman of thirty-five, and Nahum and Llewellyn was 'most thirty. How come we to let her ride over us roughshod as she did? And how was it that the sheaves all bowed down to one sheaf in the old Bible times? Well, mebbe that was a dream, but it's the way things happens terrible often in this world, with skurcely any accounting for it. Sometimes, mebbe, it's strength that makes one in a family rule and reign; oftener it's weakness; oftener still it's temper. Sometimes I think that Althea's being so difrunt from the rest of us that we didn't know what to make of her had a good deal to do with our givin' in to her when we knew we was bearin' more'n we'd ought to. I know Llewellyn said, when he come home from his first long voyage and I tried to stir him up to hold his own against her—Llewellyn, says he:

"Aurilly, when I'm overhauled by a foreign craft that I don't know her colors or understand her signals, either I dowse my peak or I set all sail and get away as quick as I can!"

"That was 'most ten years before he *had* to set all sail and get away from her. He had come home for good then; Llewellyn never had a sailor's heart, and he was always promisin' himself to come home and settle down as soon as he had got together enough so't he could manage to get along. He'd planned to have a sawmill on some land bord'rin' on the river that was his share of father's proputty. Uncle Amos had died just before, and he'd left to Althea his wood-lot, that was a real valuable piece of proputty, and the parster-lot joinin' it. He didn't leave a thing to the rest of us; he left it to Althea because she was so godly given, he said, and because she was bringin' honor to the family: she'd begun to write poetry for the newspapers then, and pieces for Sunday-school books.

"Llewellyn, he'd begun to build his mill, calc'latin' on Althea's allowin' him the right of way across her land; that was all the way he could get to the main road; you see he didn't know Althea as well as the rest of us did, and I—well, I hadn't the heart to warn him. I thought mebbe when he had it built and she saw there was no other

way for him to get along she would give him the right of way. But she come home before he'd got his mill half done; she'd been teachin' down to Camworth Academy. She was awful astonished that Llewellyn should have begun to build a mill calc'latin' to go across her land. 'Why wasn't I told?' she kept a-sayin' in that toppin' way of hers, as if she was the Queen of Sheby.

"Llewellyn, he left the mill just as it was; you can see the old ruins there now, half sunk in the river. And he shipped as mate of The Three Brothers—and the ship come home without him. He had died of fever in Calcutta.

"Althea never seemed to have the least mite of an idea that *she* had anything to do with it.

"She had got very musical by that time, and she had written the 'Leven Little Lambkins' and set it to music. You know the song?"

Did I not know it! The gamins had sung, the hand-organs had ground out, the German musicians who haunted the secluded city square where I had my habitation had given forth to the night, in their brassiest, longest-drawn-out, most agonized notes, the "'Leven Little Lambkins." Its great popularity had been ephemeral, of course; but it still had periodical revivals. It was sickliest sentiment married to halting rhyme; its music was empty jingle—I had been told that its copyright was still valuable.

"Of course I ain't going to say that Althea ain't talented," continued Miss Aurilly, withdrawing my mind from its hopeless maze of conjecture concerning the "Lambkins'" success. "But, since I'm speakin' right out, I *am* going to say that to my mind there ain't much to 'em—I mean to any of her writin's. And she always talks terrible prosy and uninterestin', advisin' and preachin' like a walkin' Poor Richard's maxim. Lucetty, she inherited the streak of wit that run through mother's family, and Minervy, she was twice as capable and quick as Althea.

"By the time that song got popular she was married to the music-publisher that brought it out and advertised it and set it a-goin' for her. He was consid'able older than Althea, a widower with two daughters—they would have had to walk double quickstep; I expect they had the sense to know it, for one of 'em got married right away, and the other went to live with her mother's folks. Althea's husband only lived a year or two after they were married, and she never fetched him home at all. I don't know whether she was ashamed of us or of him—though Althea wa'n't one to be afraid or ashamed before the face of clay.

"We never heard much about him, except that he had the name of bein' graspin' and overreachin'. Althea said nobody never understood her but him—mebbe 'twas because they was so much alike. When she come home, all in trailin' crape, she was almost as much for glorifyin' him as she was for glorifyin' herself. You'd have thought he was some great statesman or philanthropist by the way she talked about 'perpetuatin' his name and his work.' She was always one to think that she could make folks believe 'most anything she was a mind to, but they'd begun to laugh at her a little up here then, and they must have laughed consid'able down to the city.

"It turned out that he hadn't left her much of anything, and she didn't try to carry on the business, because it wouldn't pay; she was sharp that way; you could depend upon Althea not to do anything that wouldn't pay.

"The summer that Althea come home a widow was the summer that Lucetty was havin' her first beau. She was twenty-nine, Lucetty was, but she'd never been just like other girls; she'd always been the life of the house to home, but she was kind of odd and shy in comp'ny; and she always 'peared to like animals better'n folks.

"But she liked Gideon Walker, and seemed just as pleased to have a beau as any other girl. Althea wanted to know why she hadn't been told of it before it had gone so far. She said Gideon Walker was too young for Lucetty; he *was* two years younger 'n Lucetty—just the age of Althea, and they'd always been to school together to the Academy. And she said Lucetty wa'n't fit to be any man's wife, she was so weak and nervous, and there wa'n't any stability to Gideon Walker, and she'd

heard that Walker's Mills was all runnin' down. And with it all she worried Lucetty into a fever. She was a long time gettin' well, and I had to humor her just as you would a child; but Althea wa'n't one to humor anybody. Lucetty said the paper on her room was drivin' her crazy; there was eyes in the roses that kept starin' at her, and there was kind of wavin' lines that made her seasick, and she wanted the paper changed. It wa'n't any great expense, and I was a-goin' to have it done, but Althea said it wa'n't good for Lucetty to give way to such foolishness; it only needed a little 'will-power' to overcome it; what would Lucetty think of what *she'd* gone through with? Lucetty got into a temper and said some pretty sharp things, and then—she was always over-conscientious, Lucetty was—she was all broke down with bein' so wicked, and wouldn't have the paper changed anyway—though I could hear her moanin' in the night about them lines like the waves of the sea, and she'd keep turnin' and turnin' to get out of the way of the eyes in them roses.

"But Althea said, in that kind of a sweet and condescendin' way of hers, that if she'd come home before, Lucetty would never have had that foolish entanglement with Gideon Walker, nor the fever, because she knew how to manage her. And she said there was no need of my takin' care of the sick kitten that Lucetty thought so much of, and it wa'n't wholesome to have it round, and she got Tom Baxter to drown it. If I'd known she was goin' to I would have stopped it—or tried to; nobody yet ever did stop Althea.

"Lucetty died before the frost come; some folks thought it was because Gideon Walker had gone off and left her. Walker's Mills *had* run down, and Gideon had a chance to go into business out to Colorado; and there was nothin' settled between him and Lucetty. He told me that he couldn't ask Lucetty to have him, because he hadn't anything to offer her. I don't know to this day how it was—but Althea was advisin' him. But I don't think 'twas Gideon Walker's goin' away that killed Lucetty. I've lived to find out that folks ain't all to be read as easy as printin', and the real reasons for things ain't apt to be the ones that you find right under your nose. And, as far as my observation goes, those that set so much by animals ain't the ones to break their hearts over folks. In my opinion 'twas the starin' eyes and the wavin' lines in the wall-paper and the drownin' of her kitten that killed Lucetty.

"I up and told Althea so; for once I freed my mind. She put on one of her sweet, grieved, babyish looks—you've seen 'm, I'll warrant?"

I nodded silently, not wishing to interrupt the course of Miss Aurilly's narrative. I had seen that bewitching, childlike appeal on Althea's face, although I had known her for but a brief space. She was a beautiful woman, of a gracious and charming presence. I had fancied that it might be because she was of finer clay than they that the dwellers in North Coventry all disliked Althea. The "'Leven Little Lambkins' might witness against her; but bad art is not a crime.

"She put on one of those grieved looks, and tears went rollin' down her pink-and-white cheeks; you know what a complexion she's got to this day! And, whatever folks may say, that ain't made; she *does* dye her hair—Althea couldn't let anybody get the better of her, even old Father Time!—but she's just about as pink-and-white as she ever was. Her lips was tremblin', and the tears rollin' down, and says she, in a kind of broken voice:

"'Aurilly, I can't bear to think I've hurt anybody; I can't bear it!'

"She that had been domineerin' and crushin' and graspin', and thinkin' of nothin' in this livin' world but settin' herself up above everybody else—she was takin' on like a child to think she'd hurt somebody!

"Sometimes, sittin' here and thinkin' things over, I get to longin' for the Day of Judgment. 'Tain't that I feel so sure of bein' prepared myself, but I do want—I hope it don't sound irreverent; I don't mean it so a mite—I do want to see whether the Lord himself knows what to make of Althea!"

Miss Aurilly's voice sank to an impressive whisper. A

heavy fog had arisen from the valley and cut us off from the world; its great solemn mysteries, its queer, homely, heart-aching mysteries, seemed all behind us. Listening, with overstrained nerves, I almost expected to hear the awful tramp for which Miss Aurilly longed.

"Everybody knows how it has been since Gideon Walker come back, a year ago," pursued Miss Aurilly, who evidently found it a great relief to free her mind after its life-long restraint.

"It was nine years after he went away that Gideon Walker came back, and he'd been middlin' prosperous, and he begun to come to see Minervy right away—Minervy that was thirty-four, and kind of settled down, and never thought of such a thing as havin' a beau again. He said to me, kind of half-laughin', half-sad, that there was nobody like my girls; that was all he ever said or hinted about Lucetty.

"He's had to court Minervy consid'able strong; she was never one that cared much about gettin' married, and I 'lotted on havin' her as long as I lived, and she knew it; of course I've got Nahum's wife, but brothers' wives ain't your own kin. Althea, she come home last fall, astonished, as usual, that Minervy had got a beau. She said, why hadn't she been told? and she was afraid Minervy had been very unwise. She took to advisin' Gideon Walker, but you see he'd got acquainted with her nine years before. She smiled at him, and made her little poutin' baby mouths, and I'll tell you what I think, though Minervy says I'm wrong—I think that if Althea ever cared anything about a man, except for the settin' up in the world that he could give her, Gideon Walker is the man.

"When she went away from here, a month ago, if her face wa'n't the face of a woman that's missed the thing she'd set her heart on, I'm mistaken.

"She only wanted to get him away from me," Minervy says; but Minervy is one of the real common-sense kind. Althea said she didn't think she should be able to come home to the weddin', next month, and I didn't urge her—"

There was a sudden noise, and Miss Aurilly and I both jumped; but it was only the sharp click of the gate. Jed Hilferty, Miss Aurilly's "chore-boy," had brought her a letter from the post-office. She seized it hastily and went into the lighted hall of her house, while I still sat beside the door. Letters were events to Miss Aurilly. "Matilda Battershall!" I heard her say in a tone of surprise as she opened it. Matilda Battershall was the woman whom Althea had carried home with her from Coventry Mills as a housekeeper.

"And Althea's sick—she's dreadful sick!" Miss Aurilly went on, in an agitated voice. "It's—O my Lord! it's the smallpox! She ketched it aboard a ship where she went to sing some of her songs to the sailors—and they're a-goin' to take her to the hospital—and she don't want any of us to come nigh her—and, whether she lives or dies, she wants Minervy to have her wood-lot and parster for a weddin' present—and she says how dear we all are to her—Oh, Althea! She was mother's little girl!" Miss Aurilly's voice was broken, and through the open door I saw a rain of tears upon her withered old face. "And me so bitter! You heard how bitter I was? and a-wishin' her to come to judgment: me that had better been thinkin' of my own sins! She—she was Althea, and she couldn't help it!" Miss Aurilly's tone was challenging, as if I might be expected to dispute her statement. "And we ought to have bore with her more'n we did; and I'm a-goin' to her—nobody shall hinder me! I have been harsh and bitter against her all my life, inside, and to-night I let it all come out, and—the Lord's judgments are swift. Minervy! Minervy!"

As Miss Aurilly's thin tones, quivering with penitence and dismay, brought Minerva from the side porch and her lover, I slipped softly away.

The fog was lifting, and as I crossed the road I looked up through its tattered fleeces to serene blue heights where the old moon rode—tranquilly, though it had looked down for so long on pitiful little human comedies, with a tragic act or two behind the scenes.

An Imperial Silver Wedding

By the Rev. D. C. Greene, D.D.

On the 9th of March the Emperor and Empress of Japan celebrated their silver wedding. Great preparations were made for this celebration, but a heavy fall of snow on the preceding day and thick clouds on the anniversary itself put a serious check upon the plans of the enthusiastic citizens. In spite of all this, the day passed off with much *éclat*. Besides the official congratulations and the gifts from different classes of the people, there were many gatherings in different parts of the capital—indeed, throughout the land. In these gatherings the Christians bore an important part. To one unfamiliar with the thought of the people it might seem that the enthusiasm was overwrought, but the ceremony has had a meaning to the more thoughtful Japanese which the casual observer has failed to catch. It has suggested to many minds the great change which has come over the Imperial House since the overthrow of the Shogunate in 1868. In the old days the Emperor lived in seclusion. The people were, as the result of a deliberate purpose, kept from all knowledge of his personality. How much worse in this respect the Tokugawa dynasty may have been than others which preceded it may be difficult to say, but that dynasty—the Bakufu, as the Japanese call it—is the scapegoat which must bear the responsibility of nearly all that is untoward in the recent history of Japan. Since 1868 the Emperor has been gradually coming nearer to his people, and the more intelligent of his subjects look upon the silver wedding as the symbol of this new intimacy which they believe is but the revival of the old ante-Tokugawa relationship. Rarely, if ever, in the past has there been exhibited in the same degree a desire on the part of the Emperor to give the people a share in the festivities of the Imperial family, and this new recognition of the community of interest between ruler and people has awakened bright hopes in many loyal hearts. The great lack in the Japanese scheme of constitutional government is to be found in the absence of a recognized personality at the head of the State. If the hopes which this silver wedding and other allied events have raised are to be fulfilled, the Constitution may outlive the charge that it provides a ministry nominally responsible to the Emperor but really irresponsible. Unless the Emperor can come so near to the people that they may be said to know him, the resort must be had sooner or later to a constitution on the English plan. Few friends of Japan believe the day is near when parliamentary government in the English sense could be introduced without grave damage to the State. If the faith of the Japanese in the meaning of this public celebration be well founded, certainly they were justified in the enthusiasm which they have displayed.

Tokio, Japan.



Condensed Common Sense

Responsibility educates.—*Wendell Phillips*.

Much bending breaks the bow; much unbending, the mind.—*Bacon*.

If thou desire to be wise, be so wise as to hold thy tongue.—*Lavater*.

Good manners and good morals are sworn friends and fast allies.—*Bartol*.

Truly, at the day of judgment, we shall not be examined what we have read, but what we have done; not how well we have spoken, but how religiously we have lived.—*Thomas à Kempis*.

The whole art of making a good speech is to have something pertinent and moving to say; to say something all the time, to say it vivaciously; and, if it is a religious speech, to say it with religious feeling, and to stop when every one wishes you to go on.—*J. M. Buckley*.

The Home

Life's Safeguard

To know one's limitations and recognize them in the things we do is to be intelligent. How constantly we hear that lack of success is due to misplaced ability! The musician is in the pulpit, the artist is behind the desk, the designer is driving a cart, and some of us, in the guise of special providence, are constantly trying to adjust careers to gifts, real or imaginary. We know that the successful man is the man whose opportunities are those which permit the natural development of the talents given him. There is picturesque pathos in the thought of the unsung songs, but there is a cruel reality to the man who wields a hammer because he has never had the opportunity to learn the literary mechanics that would set his songs free. The pity of it!—the whole world poor because it did not give the right opportunity to one man! The man who is rich is the one who has found his true place, where talent and opportunity meet. For such a man, life's quicksands, its snags and pitfalls, are but discipline that give him strength.

There is another field where the misplaced man is an object for sympathy—the man who mistakes his social function, who feels that his gifts make him a leader everywhere and under all conditions. Social gifts are limited, and are used best in certain fields. To appeal with equal strength to all classes and conditions of men is to possess the rarest of gifts.

To know one's social limitations is to insure success; to be blind to them, to be so self-centered as not to see one's own failures, is to limit one's influence. To each is given so much time; its misuse, misapplication, limits our power, our influence. The unsung songs are a tragedy; the social grace misapplied is sometimes a farce, but often a tragedy, because evil is wrought when good was intended.

To know one's self, to accept one's limitations, to cultivate one's talent, is to live a life of peace, of growth toward the divine.



How to Shake Hands

By Amos R. Wells

Isn't it strange? Here is an act which every rightly constituted man and woman performs at least six times a day. That is two thousand one hundred and ninety times a year, counting Sundays, when, indeed, we ought to shake hands more than ever. And yet a woman probably plans more carefully the arrangement of a single ribbon than all her hand-shaking for a year. And a man is probably more solicitous about the tie of a single four-in-hand than about all the manual salutations of a lifetime.

Would not common sense dictate, my brothers and sisters, that we should study with especial care these points of frequent contact with other lives? That's where the machinist bestows his oil—on the points of contact: the heads of shafts, the bearings of axles, the tips of cogs. But in our living, alas! we oil the spokes, and the reins, and the carriage-top, and there's seldom a thought of those places of friction where we rub up against other lives.

Why, a hand-shake, if it's done in the right way, will send a current of warm cheer rippling through the entire day of both parties, both of the hand-shaker and the hand-shaken. But if it's poorly done—ugh! it's like a sprinkling of gritty sand in among the delicate machinery of life.

Why not, *why* not teach in our colleges and schools the art of shaking hands? That would be manual training worth the having! I should like to endow such a professorship, had I the money. I should like to say: "Now,

Professor Pumpandel, I want you to take Master Languid here, with his flabby, wobbly, clammy flappers of hands, and fill them out by exercise until they are plump and firm and warm with tingling life. Then it will not be so much like shaking hands with a graveyard—or a fish—to give him manual greeting.

"And, Professor Pumpandel," I should continue, "here is Sukey Silly. She is just adopting fine-lady airs, and is actually beginning to extend only two fingers for people to shake. I want you to hunt up somewhere a man with only two fingers on his hand and introduce him to Miss Silly and see how she likes the sensation."

Professor Pumpandel would have an eye on young Sullivan, whose brutal fist delights to crush tender, white morsels of hands in a vice-like grip. I think, for a lesson, he would introduce to Sullivan Miss Florence Fragile, previously supplying her with a strong pocket battery; or, better, with a ring that shoots out needles when under pressure. He would teach the jerky hand-shaker how to hold on, and the lingering hand-shaker how to let go. He would instruct in the art of putting life into that ghastly mockery, a kid-glove shake. In short—

But hold! I fear that, after all, Professor Pumpandel would be a failure. He *could* not give his pupils hearts, could he, if they had none? He *could* not teach them how to shake eyes as well as shake hands.

And what a wretched farce is a hand-shake without an eye-shake! You have experienced it, all of you. The pressure of the hands has been prompt and cordial, all right. But you have looked up and caught the cold glitter of a heartless eye, the north-pole stiffness of a December face, and what health had that hand-shake for you?

After all, it's in the heart more than in the hand. In general, one would say, this hand, that is to make daily contact with so many lives, should be kept white and pure, soft and pleasant, as soap and water and care can keep it. But, none the less, sunny-tempered Mike Maloney reaches out a warm Irish paw from the potato-patch, and though you carry away from that grimy greeting a hand less fair, yet your day is fairer and merrier for it.

Yes, it's in the heart more than in the hand. You'll not need to rig up a dummy in your bedroom, and practice shaking hands with a kid glove stuffed with sand and tied to a broomstick. You'll not need to study different styles of hand-shakes, so that you may skillfully adapt your manual greeting to the man. Set the heart right; get a loving, cheery, unselfish, outspoken temperament, and all these exteriors will be added to it. Take care of the heart, and the hand will take care of itself.

But even that is not saying, though, that the best of men and women might not be a little better for some thought directed toward their performance of this common act, symbolic of all that is gracious and heartsome. One little point, for instance. How often, after the cheeriest of hand-shakes, comes an awful pause! Both parties are trying to think of something to say. Is it possible for anti-climax to be more distressing? The skilled hand-shaker will know how to "fit the word to the action." It isn't necessary to think up a sage remark worthy of an Emerson to complete the effect of a hand-shake. In all probability, if Emerson himself could grasp our hands this minute, he would say something about the weather. The words may be most ordinary, but, if cheerily spoken, they will butter the parsnip.

Or, here's another point for even the kindest to consider. Are you ready enough to take the initiative? We cheat ourselves of many a joy because we will not begin it. To go through life with one hand outstretched ready to shake and be shaken may not be quite as dignified as to keep the forefingers glued with military precision to the seam of the trousers leg—or, if you are a woman, the corresponding portion of your dress—but it is ever so much more respectable, as Heaven counts respectability. I have high regard for the aggressive hand-shaker.

Why, come to think of it, how an armless man is to be pitied! Never to feel the soft, shy pressure of a young girl's hand; the ladylike, cordial greeting of some splendid matron; the strong, true hand-clasp of a manly friend;

the hand's lingering farewell; the hand's warm welcome; the hand's reassuring comfort in times of sorrow; the hand's hearty congratulation in times of great joy. To all armless cripples let us double our dole!

And let us who have hands ply faithfully this gracious handicraft! Where can we find a better test of human sympathy and tact? Where can we find an easier and pleasanter way of doing good? He can meet men who can meet their hands. The old magnetizers, in the early days of the "science" of mesmerism, taught that an electric fluid, coursing along our bodies, made them responsive the one to the other. It is no fable, however, that a subtler essence still, that of human good will and kindness and cheer, may leap across the bridge of two clasped hands, from spirit to friendly spirit. Ours be that mesmerism—a mesmerism which does not put people to sleep, but keeps them blessedly wide awake.



The Secret of Redemption

The days of house-cleaning are upon us. Each recurring season brings revelations that should be lessons, but rarely are. Every woman, when she sees the uselessness of her accumulations, wonders at her lack of wisdom. When she sees how much of her furnishings are not the results either of her standards or her needs, but the evidences of her neighbors' control, she despises her weakness. Even women who claim independence of will often yield to the standards, not of intelligent guidance, but of vulgar display. The semi-annual day of reckoning comes, and the sensible housekeeper is appalled at the useless expenditures, added care, and waste of energy with which she has complicated her housekeeping. If the principle were made operative in every household, that there should be no waste of thought, energy, or money in the furnishings or conducting of the home, more than half of the friction of housekeeping would be eliminated. It is the useless overcrowding, over-entertaining, and underrated responsibility, that produce the sense of irritation which is the ever-present emotion in the minds of too many housekeepers in fulfilling the office that, to be well administered, should be considered one of privilege and not of duty.

To destroy all that adds an unnecessary burden, that does not represent the taste, the need, or the pleasure of any member of the household, would be radical, but it certainly would be in accordance with the true standard of household economics, which are not, as too many people suppose, a matter of dollars and cents solely. Household economics are, in truth, the soul of the home; they are the hundred elements that enter into the establishment and care of a home. If there is wealth of money and poverty of skill, the matter can be adjusted by the purchase of skilled labor. If there is poverty of strength and money, then the adjustment depends on the wisdom of the housekeeper, who reduces the burdens of housekeeping to the point where one finds the possibility of peace and ease of mind. Is it not petty to shut out the grace and freedom of life in a vain attempt to meet the requirements of an outside world that cares but little for the inner home life, on which depends the development of the family?

How often burdens that eat into the very soul of life are assumed for no other reason than to conceal the limitations of one's income, the falseness of our attitude imposing a burden on some other household before which we stand as an example! Rarely does a household stand so low in the social scale as not to represent something worth striving for, reaching after, to some other home. It is this that makes the morals of our homes important. Every home that stands for truth and honor integrally is a fount of salvation; it fills an office higher than any church. It is an engine for good among the people, active, influential, seven days of the week.

It is this that makes it imperative that no burdens should be accepted except those that our social and financial conditions impose upon us—conditions that are not accepted as burdens, but as imposing certain obliga-

tions to be fulfilled with due regard to honor, truth, and freedom.

Let the semi-annual house-cleaning be the day of reckoning; let the house be swept and garnished; let every home in the land stand for the things that minister to life, the things that stand for the best elements in the world's development, and then every home would be a temple, every member of the household a priest, to the living God.



Renovation of Colored Dresses

By Blanche L. Macdonell

While the art of cleaning dresses and rendering them almost as good as new has greatly advanced among professionals, it has deteriorated in proportion among private persons; but as there are many to whom the expense may be an object, or others who, living in the country, may not be able to avail themselves of professional aid, some directions on the subject may possibly be of interest.

All-wool and silk-and-wool materials of any color can, with care, be done up to look well. Borax-water, in the proportion of half a teaspoonful of borax to a quart of water, is used for washing them, to which should be added ten drops of ox-gall to the gallon. Ammonia is an excellent thing for washing these things, as a tablespoonful added to a gallon of water renders it so soft that little or no soap is required. Woolen and silk-and-wool materials, when washed, should be folded in towels while damp, and ironed with a cloth placed between them and the iron. If the material have a right and wrong side, iron on the wrong side, and be careful not to have the iron too hot, or it will produce the shiny appearance that is sure to spoil the look of a mixed textile.

A French method of washing both silk and wool materials is to boil some ivy-leaves in water for about an hour. When tepid, wash the dress in it, without soap; rinse in clear water, and press while wet. For black silk this decoction must be used with a sponge, and the silk must not be ironed.

To make old cashmeres, or rusty black alpacas, cords, or veiling, look as good as new, put two tablespoonfuls of copperas crystals and two of extract of logwood into four gallons of strong soapsuds; when just at the boiling-point, put the things into the mixture, boil them for five minutes, turning them round with a long stick. Let them drip dry; when half dry, pull them straight and iron with a cool iron on the wrong side.

The following is the process invented by Mr. Morris, for which the English Society of Arts awarded a prize of fifteen guineas. It is said to cleanse silk, woolen, and cotton goods without injury either to color or texture. Grate raw potatoes over a vessel of clean water to a fine pulp. Pass the liquid through a coarse sieve into another tub of clean water, and let the mixture stand until all the fine particles are precipitated. Pour the mucilaginous liquor from the settlings, and preserve it for use. The articles to be cleaned should be rubbed with this liquid; then wash in clean water, dry, and mangle. Two good-sized potatoes are enough for a pint of water, and the coarse pulp is excellent for cleaning carpets, curtains, and other thick goods.

To wash slate-colored, gray, drab, or tan-colored woolen materials, use strong tea, to which add sufficient boiling water to make four gallons; strain the liquid; when lukewarm, break two eggs into it; when washed, let the material drip dry, and iron. For blue material add a handful of salt, and for green a teacupful of vinegar. Coffee used in the same way cleans brown materials nicely. Ammonia is valuable for all dark-colored materials, but not for those of lavender, violet, or French gray.

One of the best renovators for silks consists of a tablespoonful of vinegar to one of water, with a few drops of ammonia, and applied with a sponge. Among other recipes for renewing old black silk are sponging with one part of beer and two parts of water; also a preparation made by steeping an old black glove in vinegar till the

kid is reduced to a soft pulp; then, adding a little water, sponge on both sides. For sponging black silks a piece of old black cashmere should be used; and for sponging colored silks a piece of white cashmere, or some of the same color. If cotton is used to cover the table on which they are ironed, it will leave white fluff all over the material.

Old silks of any color can be cleaned with alcohol. Pour a pint of boiling water on a tablespoonful of whisky or gin; when cool, sponge with the liquid. Some clean white or very light colored silks by rubbing with slightly moistened Indian meal. Both sides of the silk should thus be treated, the material being laid flat on a clean blanket.

Ironing seems to take the goodness out of either black or colored silks. When a silk has been sponged, roll it, each breadth separately, on a thick roll formed of newspapers, and cover with a thick towel. This process answers the purpose of pressing.

Sateens, cambrics, zephyrs, etc., of the most delicate colors may be washed as follows: Shave half a pound of soap into a gallon of boiling water; when melted, turn into a washing-tub of lukewarm water. Stir a quart of bran into another tub of lukewarm water, and have ready a third tub with cold water. Put the dress into the first tub of water, rub gently, then squeeze it out; treat it in the same way in the tub of bran-water; rinse in the clean tub; dry; then dip in starch made the same as for shirts. Dry again, rinse in clear water, then dry again. Sprinkle for ironing, and roll it up in a thick cloth for ironing. Use the irons as hot as possible.

Light-colored dresses can be washed in potato or bran water; the first is made by grating four or five raw potatoes into a gallon of warm water; the second by soaking a quart of bran in a gallon of water, then straining the liquid. If the colors run, a little sugar of lead dissolved in the water will set them. Gray, blue, and buff linen dresses may be preserved from spotting by an ounce of black pepper being dissolved in the first water in which they are washed. Black and white prints wash well in bran-water to which a few drops of ox-gall has been added. The use of either bran or potato water prevents the necessity for starching. They should be ironed on the wrong side, and with irons as cool as possible.

For setting greens and blues, use alum-water in the proportion of one ounce to a tub of cold soft water. The blue color of cottons is fixed by green ivy-leaves, bran, and soap boiled together. Sugar of lead is excellent for fixing any color or black. The articles should be soaked for several hours, then wrung out and carefully rinsed, as the sugar of lead is poison. Black thread stockings should be washed in ox-gall, then rinsed in vinegar and water. An ounce of Epsom salts in a gallon of water is also good for the same purpose. Salt is also a valuable rinse, in the proportion of a handful to three gallons of water.



Picked Up

It is suggested that a delicate bisque soup, served in cups, would be a nice change from the usual bouillon or clam soup for luncheon.

The New Jersey Legislature has decided that the rattan must not be used in the public schools of New Jersey. This decision was reached after a warm debate.

A noted piano-tuner says that to keep a piano in good condition it should have from one to two hours' exercise every day; he condemns the "clothing," as he terms it, of pianos; he says it smothers them.

The Chicago Woman's Club has the credit, and deservedly, of influencing all the laws for the improvement of the conditions surrounding the working women and children of Illinois since its organization.

The women of Iceland have brought valuable embroideries and silverware to be sold for the support of their

schools to the founder of the schools. The schools are also benefited by an income derived from a lecturer who lectures in Europe to raise funds for the schools.



For Farmers Only

The editor of this column, when three years of age, spent three months on a dairy farm. The process of butter-making and cheese-making was intensely interesting, and most of the summer was spent in the fields with the cows, watching the milking, the churning, the working of butter, and the various interesting labors that are attached to the whole process of butter and cheese making. With these opportunities, a knowledge of the process of butter-making should have been acquired, but there are limitations to the intellect even at the progressive age of three years. Because of this limitation, in this column there was published in the issue of April 7 a letter which advised the use of black pepsin in butter-making. Having often been told that farmers were the neglected ones of our population, that they were ignored by the politician, the editor, and the general public, the editor thought that the opportunity to prove her interest in the farmer had arisen, and if the use of black pepsin would increase the butter yield, why, of course, the farmers of the country should be told. Having been trained in the editorial chair to believe that the gift of editing was shown in appealing to the greatest number of people in the same issue, the editor inserted the letter, believing that only a small proportion of the readers would be interested in the relation between black pepsin and butter-making. Again ignorance was displayed. Letters have poured in to the editorial desk from all points of the compass, until now the editor is firmly convinced that the largest portion of the reading public is made up of farmers. Only one letter of the many received is now published, and as it is written on a letter-head bearing the imprint "United States Department of Agriculture, Division of Botany, Washington, D. C.," it is authoritative. Another letter bearing the same imprint comes protesting against the ignorance of the editor, and having this sentence: "The use of black pepsin incorporates into the butter just those constituents of the milk which the careful butter-maker excludes from his butter, as the casein and the sugar are the chief sources of fermenting changes in the butter." This writer goes on to state that it was discovered that black pepsin was sold to farmers under various names at exorbitant prices, and it was recognized by the United States Government as so great an evil that the Department of Agriculture conducted an investigation, the result of which was a bulletin issued under the title of "Nostrums for Increasing the Yield of Butter." This is "Farmers' Bulletin No. 12."

The editor of this department will hereafter call in the editor of the dairy department before advising the use of any chemical for increasing the yield of butter. It is mortifying, of course, that three months should have been spent on a dairy farm at three years of age and the editor still remain ignorant of the evils of the use of black pepsin in the making of butter!

To the Editors of The Outlook:

With a feeling of decided surprise, followed by amusement, I have read in your issue of April 7 a communication on the use of black pepsin in butter-making. Both the product and the method of manufacture recommended by your correspondent are well known. The butter-like resultant, however, is not butter, but a mixture of butter, water, curd, and other substances.

The value of this product need not be discussed here, but the fact that it is put on the market and sold under the name of butter brings its manufacture within the limit of fraud, not perhaps in all cases intentional, but everywhere recognized by dealers, dairymen, and agricultural writers. Oleomargarine and butterine, like this black-pepsin butter-mixture, are produced at a less cost than butter, and for many purposes are equally serviceable, yet your journal would scarcely recommend these products to dairymen as a means of apparently increasing their yield of butter.

It is not with any suspicion of an intention on the part of The Outlook to support the dilation of the butter product as in any way accessory to the dilation of our currency in bettering the

financial prospect of the country that I have called your attention to the communication in question, but because a serious recommendation of the use of black pepsin in butter-making could not have come from a reputable journal without a misapprehension of its bearing. Readers interested in the subject are referred to "Farmers' Bulletin No. 12," U. S. Department of Agriculture, entitled "Nostrums for Increasing the Yield of Butter."



The Friendship Fund

The past week has been made bearable to a girl of nineteen living on the top floor of a rear tenement-house on the East Side through the use of the Fund for her benefit. The first warm days will find her, with her mother, a passenger in the Central Park carriages, and as soon as possible she will be in the country for the whole summer. A girl of fifteen whose home is on the first floor of a rear house has been ill for two weeks. This Fund has made proper nourishment, and now carriage-rides in the Park, possible for her; a month hence she will be in the country, the guest of these friends whose friendship has come from a world to which she is a stranger, but whose friendship she begins to recognize.

Previously acknowledged.....	\$1,141 29
M. S. B., Ann Arbor, Mich.....	5 00
W. W. L., Philadelphia, Pa.....	10 00
M. D. W., Santa Barbara, Cal.....	8 50
Mrs. G. S. P., Columbus, N. C.....	1 00
E. P.....	5 00
L. P. B., Philadelphia, Pa.....	1 00
From a Friend.....	2 00
Moravian Seminary, Bethlehem, Pa.....	40 00
Total.....	\$1,213 79



Our Ghost

By Katharine Newbold Birdsall

Jack Dare didn't know what he was talking about. He declared that a white cat was supposed to bring good luck, and a black cat bad luck. I knew better; it's just the other way, and I told him so over and over again. But he always insisted that I was wrong, and when one day the expressman brought a large box containing an Angora cat to the Dares' house, I saw why Jack had insisted that white cats brought good luck—he knew they were going to have a white cat.

The Dares lived right across the street from us, and Jack and I were inseparable. Jack's sister Edna and my sister Jessie were very intimate, too, until after the night we discovered what our house was haunted with. That's what I'm trying to tell about—the ghost in our house; but it takes a long time to get to it.

When Jessie first heard that the Dares had an Angora cat, I think she wanted one, too; but when I told her how dreadfully unlucky it would be to have one, she changed her mind; and one day she brought home a kitten as black as jet. We all became very fond of the kitten, and we didn't mind a bit that the Dares' cat had cost ever so much, while we didn't pay a cent for ours.

I remember now that it was about two weeks after Jack and I had the dispute about lucky cats that father came in to dinner one noon and said a man had told him that when he had passed our house the night before he had seen a ghost on the balcony. Father laughed at the idea; but we all remembered that when we came to that house about four years before, everybody in the neighborhood had been aghast, for they said the house was haunted by the spirit of an old miser who had lived and died there alone. We didn't care even if the house hadn't been occupied since the miser's death, for it was a nice large house for our family, and it wasn't very expensive, which also suited us. And during the four years we had lived there not a sign of a ghost appeared. Well, father laughed at the man who saw the ghost; but more than one person saw it, and reports were circulated that the ghost of the old miser had come back to find some hidden treasure.

The family began to get rather scared after a while,

especially when mother saw it one night when she was up with the baby, who had the croup. Jessie used to sleep with her head covered for fear she would see it; and I heard it one night, but got frightened and buried my head in the blanket.

Well, the mean part of it was that Jack Dare wouldn't believe there was any ghost at all, and neither would Edna. So, one night when father was away, I asked Jack over to help me catch the ghost. We went to bed about half-past nine, and forgot entirely about the ghost, because we fell right to sleep.

It was sort of a wild night out-of-doors, and the wind roared around the house like lions and tigers. The trees in the yard screeched and groaned, and the limbs thrashed each other, and sometimes the little branches would come tap-tap against the window. The racket woke Jack and me, and it made us feel kind of squeamish to hear all these noises around. Jack didn't make so much fun of the ghost at night as he did in the daytime, I noticed. We tried to go to sleep again, when we heard a sort of smothered breathing, and we could just see, through the half-open door, the ghost pass along the hall. We waited until we should see it again, but it didn't come back. We heard the stairs squeak as though the ghost was heavy-footed in going down, and then all was quiet. After a short time there was a loud noise down in the kitchen, and in a minute we heard a thump-thump-thumping coming up the stairs, nearer and nearer every minute. I whispered to Jack to get ready to catch the freak, when suddenly a dreadful shriek came from Jessie's room, and I knew she had caught a glimpse of the ghost.

But it scared the ghost, for before Jack or I could move it tore by our door, still making a thumping noise. The whole house was roused then, and after we had made lights Jessie slipped out and ran across the street to the Dares' house. She brought Edna Dare and her big brother over, and we made a thorough search of the whole house, Tom Dare leading. Not a sign of a ghost was to be found, and we were disgusted. We ended our search in mother's room, when suddenly Jack whispered "Sh!" and we could distinctly hear *something* under the bed. Jack raised the curtains that mother had draped around her old-fashioned bed and looked under.

"Jiminy!" he cried, "there it is. Look out! we'll have it now! And if I don't break every bone in its body, my name's not Jack Dare!" he added, savagely. Just as if ghosts had any bones!

Then Jack's big brother looked under and laughed. "All right," said he; "you can break every one of his bones if you want to," and he hauled out their own Angora cat. But what a looking cat! Securely fastened on his head was the baby's drinking-mug! Then we saw what had made the ghostly noise. The cat had found the baby's mug in the kitchen with a little milk in the bottom of it. He had tried to drink the milk, when he got his head stuck in the mug so that it wouldn't come out again. I suppose he came over to see our black kitten, but we couldn't see how he had got in the house.

At last we managed to get the cat's head out of the mug, and he tore out of the room and down the stairs, with us at his heels. He didn't stop on the way except to box the black kitten's ears, and when he reached the cellar he jumped up on the window-ledge, and in a minute was out through a place where the glass was missing.

Mother fainted in the middle of our search, and Jack and his brother and Edna were badly scratched trying to get the mug off the cat's nose. I wouldn't touch a white cat myself.

Then the Dares went home—Jack too, and I called out after him:

"Didn't I tell you so, Jack! Which is unlucky, a black cat or a white one?"

"Black," said Jack, tying up his scratched hand. "I don't believe our Angora would ever have come over here if it hadn't been for your nasty little black kitten; and I should think you'd give your baby a bigger mug to drink out of!"

Wasn't that mean of him?

For the Little People

Little Hepatica

By Isabel Francis Bellows

Little Hepatica peered through the mold;
The heavens were dark and the air was cold.
"It is not nice in the world," she said.
"Oh, dear, I wish I had stayed in bed!"

Little Hepatica shivered and shook;
She spied some ice in her favorite brook.
"I'll wrap myself well from the cold," she said,
"With my woolly green coat pulled over my head."

Then the happy sweet rain came tumbling
down,
And a great green smile wore the earth so
brown;
And little Hepatica nodded her head.
"My coat is getting too warm!" she said.

Out burst the merry bright sun like gold,
And a robin sang out so blithe and bold;
And little Hepatica laughed in glee.
"Why, it's spring!" said she.

Some Folks at the Circus

It was the first night of the circus in town.
Electric lights were flashing, drums were beat-
ing, and the people were all crowding in.

The animals, big and little, tame and wild,
seemed restless and uneasy. There were big
and little horses and elephants and dogs.
They tossed their heads, saying as plainly as
possible, "I do not like this at all."

The animals left the great ring, and the big
horses came back to the three little rings.
The riders followed, and when the bands
played they jumped on the horses' backs;
they stood on their backs, on their heads;
stood on one foot on the horses' backs; jump-
ed through rings and over broad bands of
silk; jumped from the horses' backs to the
ground and back again while the horses were
running. The bell rang, and the riders and
horses disappeared.

The acrobats came out, all spangles and
glitter. These jumped high jumps, turned
somersaults, turned over and over like wheels
in the air—bright, glittering wheels.

The most amusing sight was a monkey who
came in on the back of a tiny pony. He
bowed to the audience, threw kisses, and then
stood up on the pony's bare back and rode
round and round, without any reins. He
jumped through hoops and over the bands of
ribbon from the pony's back. He bowed in
acknowledgment of the applause of the audi-
ence. It was perfectly comical to see him
turn somersaults, for when he stood up on the
pony's back again he seemed perfectly aston-
ished, and wondered how he got there.

Two ponies, three dogs, and a monkey were
performing in one ring, and three times the
ponies ran out and acted like naughty chil-
dren, tossing their heads and shaking them,
plainly saying, "I shall not go back;" and
when they were taken back they stumbled and
acted altogether naughty. Do you suppose
they were sent to bed without supper?

Do you not think that you would laugh to
see storks jumping the rope? There were
five who jumped the rope—jumped over bars.

One ragged little dog, who ought to have
been named "Tatters," followed a clown
around and around the ring, walking on his
hind legs, until he looked so tired you could
not enjoy his little act.

Did you ever see a pig draw a cart? This
pig was not at all pretty—just an ordinary
black pig, with light spots over his body and
head. He was harnessed to a small cart, in
which sat a most ridiculous clown as driver.

The pig acted as though he were having a de-
lightful time.

The little ponies were really the most inter-
esting of all the animals, for they seemed so
intelligent; when they ran out of the ring the
dogs followed them, as they were trained to
do, and the ring was empty. The naughty
things tossed their heads and kicked up their
heels as though they thought they were very
cunning, and when driven back in the ring
acted sulkily, as if that would make affairs any
pleasanter. Have you ever seen babies act
that way?

Not That Donkey

Some people were traveling in the East. In
the window of a shop a lady saw a toy donkey,
very pretty, with its gay coverings and pretty
basket. She decided that when she returned
from her walk she would stop and buy it. She
did not pass the shop on her return, and she
asked the guide to take her to the shop. He
told her he would get the donkey; he knew
all about it. The lady was tired, and told the
guide to get her the donkey and she would pay
him. She went to her room, and was surprised
shortly after to be told that the guide was
in the court and wanted to see her. She went
down, and there stood the guide proudly hold-
ing by the ear a live donkey. He was indig-
nant when the lady laughed. It took a long
time to make him understand that the lady
wanted a toy donkey. He knew nothing about
the little blue-eyed girl over here for whom the
toy donkey was intended.

An April Song

Oh! the peach is in pink, and in white is the
cherry,
And the pipe of the bluebird is mellow and
merry,
And the little frogs cheep,
And the baby buds peep,
But the downy clouds lie in the blue fast
asleep,
Asleep—and the bluebird is merry.

At the edge of the wood how the maple s
glowing,
And sweet wind-flowers nod to the creek in its
flowing,
And the sap runneth free
In the heart of each tree,
And the little leaves laugh in their nests all
aglee,
Aglee—and the creek answers, flowing.
—*Youth's Companion*.

A Little Girl in Furs

I wonder if Rena, the little three-year-old
Eskimo girl who called with the company of
Eskimos at the White House, felt greatly hon-
ored. She was probably the most strangely
dressed little girl who ever called there. Rena
wore sealskin boots and trousers made all in
one. Thongs of skin were wound all about
them. Her jacket and hood were made in
one piece, of sable-skins.

We are told that Rena made a funny little
bow to Mrs. Cleveland and kissed her hand.
Although this little girl has always lived in a
land where roses do not grow, she showed
her delight in a bunch that had been given
her by burying her queer little nose in them
every few minutes.

The drums of the Eskimos are very like
fans. They are made of walrus-skins stretched
over rims of wood; these were beaten in time
to the songs sung for Mrs. Cleveland. These
queer guests left, as a memento of their visit,

a doll made of walrus-tooth dressed in seal-
skin and sable, just as the Eskimo women
dress. The doll is less than three inches tall.

How Pussy Made Friends

She is just a common, ordinary cat; not
pretty at all. She seems lazy, spends her time
sleeping stretched out in front of the stove.
She was made homeless by a fire. It burned
out the house where she lived, and the peo-
ple went away without paying any attention to
her. She wandered around the neighborhood,
and was taken in one morning and fed by the
cook in a neighboring house. After that she
appeared regularly, looking more and more
like a homeless cat each day. She evidently
spent her time climbing over the burnt wood
where her home had been, and when she got
hungry she visited the kind cook. One even-
ing the family were at dinner, when there
came a decided knock at the kitchen window.
No attention was paid to it. Presently on the
dining-room window there was a peculiar rub-
bing noise, and scratching on the window-pane,
followed by a low, pathetic mew. It was
pussy asking to be taken in out of the storm.

Of course she came in, and now she has a
new home.

Sparrows as Carriers

A man down South has caught some spar-
rows, and trained them so that he can open
their cage and they will fly out and back
again, without any other inducement than that
of their love for their home. This trainer
watched the birds carefully, and made up his
mind that sparrows could be trained to do the
work of carrier-pigeons, and that, as they were
much smaller, they would be more valuable in
case of war. He gave one of his sparrows to
a friend who was going a distance of one hun-
dred and fifty miles, and told him to free the
bird when he had reached the end of his jour-
ney, and telegraph him when he freed him.
The bird reached home, and went directly to
his cage. It is said that he made the journey
in a little over an hour and a half.

A Queer Gold-Mine

A judge stood on a railway platform with a
miner, out in a small town in Idaho, waiting for
the train. The miner raised his gun and shot
a great goose. The feathers were plucked
and the goose dressed. When the gizzard
was taken out, it showed that the goose had
lately been dining on pure gravel; the stones
were full of bright specks, and the miner de-
termined to wash the gravel from the gizzard;
when this was done, the gravel assayed thirty-
five cents' worth of pure gold.

A Bird City

In Saxony there is a town where seven hun-
dred families support themselves by raising
canary-birds for the market. One hundred
thousand birds were sent to this country last
year from Saxony.

April's Jokes

Dear me, what dreadful weather! This morn-
ing was like June,
And then the rain came pouring, and put folks
out of tune;
Just now the sun is shining, but my hat is all
asoak!
Oh dear, again it's raining! How April likes
to joke!

—*Youth's Companion*.

Sunday Afternoon

How Some Men Pass from Jesus to Christ¹

By the Rev. A. J. Lyman, D.D.

The impression of a certain *reasonableness* in the higher forms of Christian faith is, on the whole, gaining ground—certainly at many centers of influence in the English-speaking world.

For an immense and subtle change has, half insensibly, passed over the thoughts of men in regard to religion, even within the last twenty years. Before this, religion had been regarded as an affair primarily of "faith," not qualified to pass muster in the court of the reason, and, accordingly, the drift in certain cultivated circles outside the Church had been toward a kind of contempt for religious belief as being an ancient superstition, or at best a childish dream.

This old-fashioned, eighteenth-century "infidelity," properly so called, with the Latin opprobrium on the word, that mocked at faith, called Christians dupes and religion priestcraft, has fallen to rise no more. And, curiously enough, it is science herself, modern physical science, that has given the death-blow to this Voltairean type of infidelity. Science shelves it as being hopelessly unscientific. Science has discovered that Voltaire's old wig does not look well upon a nineteenth-century Colonel Ingersoll. Science finds itself bound to affirm that, if God cannot be proved, neither can he be disproved. It cannot be shown that the basis of religion is not true.

Mr. Herbert Spencer writes: "Those who think that science is dissipating religious beliefs and sentiments seem unaware that whatever of mystery is taken from the old interpretation is added to the new." What a transition from the raking scoff of Thomas Paine, a century ago! The shift is across an intellectual continent. Thomas Paine himself, as a critic of Christianity, lies as dead today in the intellectual arena of the world as a plaster image in a museum window. In other words, the progress of modern science, that latest child of the living God, has finally forced the human intellect to accept at least a respectful agnosticism in place of a contemptuous atheism.

But there is another reason still more intimate for this change in the attitude of the time, and that is the growing ascendancy of the Person of Christ, as a verifiable and vital power.

The force of Christianity is the force of the Person of Christ. Now, this Person, as a supreme Historical Figure, comes clearly within the range of the scientific telescope and spectroscope; and the critical science of our time (historical, psychological, ethical) has verified certain elements in this transcendent Personality as being beyond question authentic. The "mythical theory" of Jesus is exploded. Now, starting with this scientific verification of a part of the Personality of Jesus, the position of believers in going further becomes at least intellectually respectable. If science declares that Jesus of Nazareth is the noblest known product of nature, it becomes at least respectable to believe in his teachings concerning a God whom science confesses itself unable to disprove.

At this point, however, arises what for the intelligent and free-minded modern man is the crucial question: How can we, starting with the free intelligence, doing it no injustice, accepting at first only that which it verifies concerning Jesus—how can we bridge the chasm from Jesus to Christ? How can we get fairly over, without a break in the logic, into the adoring sense of the supernal overplus, which makes us accept Jesus as "Christ," in some supreme sense, One with God and our Saviour and Lord?

It is the object of the present paper to draw out pictorially, and as if by successive steps, a view of the path by which some minds (not all minds, but some) accomplish

this transition. By means of this method the writer has recently seen two men, both of them young college graduates, of superior, and in one instance of brilliant, attainments, definitely pass from a position of hopeless doubt upon religious matters to a position of intelligent and practical Christian faith. It is fair to say that the picture of mental change here presented represents successively what in actual experience often occurs in a moment. We hold to the unity of the soul, and it acts as a unit in the acceptance of Christ, but the picture of successive logical steps is drawn out in order to make the mental analysis more clear.

And these steps or links in the chain are six.

First, and most important of all: the faculty by which we realize spiritual things is not the intellectual faculty alone, but is another faculty or power of the soul which we may call the moral or spiritual nature, which co-works with the reason and adds to it another method of apprehension.

We may illustrate the difference between the two by the difference between seeing and hearing. I see yonder organ, but I cannot see the music from the organ. The ear hears that. So the critical understanding discovers and confirms the reality of certain facts, while the spiritual nature hears the spiritual music or message of these facts. Vision is necessary first to prove that what we are hearing is a real instrument and not a mere roaring in our own ears, a subjective affair. So the intellect, like the eye, must first verify the instrument, but the eye cannot see the sound.

In making this simple distinction between the intellectual and spiritual modes of apprehension we are using the language of common life. We are not employing the term Reason in that transcendental sense familiar to our brethren on the Rhine—as covering every form of action by which the human spirit apprehends ultimate truth. Nor is it intended to enter the fathomless world of psychological analysis which here opens beneath our feet at the question whether these two modes of apprehension may not be at bottom one. We would not only admit, but maintain, that in every clear affirmation of the moral and spiritual nature lies embedded an implicit rationality.

Speaking philosophically, even of the senses it may be true that sight and hearing are one, in the sense that they are simply differing forms of nerve-sensation. So it may be philosophically true that the sense of truth and the sense of right are one at bottom, and our learned German friends, gazing skyward to find the bottom of things, may invent some transcendental use of the term Reason to describe that unity. But, speaking in a plain Saxon way, sight and hearing are two, so that you cannot express music in terms of vision, or study geometry with the auditory nerve. And so the intellect and the spiritual nature are two, although they work together. The critical understanding does not give us the ineffable sense of holiness, nor can the moral nature solve a question of criticism.

The rational element is initial, indispensable, in a sense supreme; but as it advances into the moral field another faculty comes up by the side of it, another judge appears, holding his separate scepter.

How shall I describe this spiritual faculty? It is that part of your nature that worships, dreads, trusts, realizes the Infinite. It is the part where dwells the sentiment of justice, the sense of sin, the sting of remorse, the hope of pardon, the glory of aspiration. It is that part of you which hears in all the world the rustling of the garments of God. It is the *listening* part of your soul. There are the inner longings, the dreams of purity, the sudden revelations, the echoes of saintly things that fill your eyes with tears. There are the happy raptures that come and go ere the bird finishes her song. There are the whisperings, mysterious as the touch of winds. There is the open door into the Infinite and the Holy, and by it your spirit sits, with strange thrills, as if leaning out and listening for the music of the voice of God.

2. It makes no difference as to the final authority of this spiritual nature in its own sphere, how we came by it, or how we account for the origin and development of it. At this point is the only chance for attack upon the position

¹ An address delivered before the Manhattan Association of Congregational Churches and subsequently before the Brooklyn Clerical Union, and now reprinted by request.

taken, but the attack will prove futile. Suppose we account for the rise of the spiritual nature by the doctrine of evolution, and assert that this spiritual tribunal is devoid of authority, because it is merely a relative and human product developed by evolution from rude and blind germs. Now, this attack upon the validity of the spiritual verdict is fallacious, because precisely the same attack may be made upon the validity of the intellect itself. You may show that the moral sense exists among savages, in very rude form; so is intellect rude among savages. You may show that the moral sense has been often falsely developed; so has intelligence. If evolution invalidates the ultimate authority of the moral sense in its sphere, it invalidates the ultimate authority of the reason in its sphere. But it does not invalidate either of them. The doctrine of evolution, even if admitted, as it may be guardedly admitted in connection with an underlying theism, does not injure our position. So far from that, the evolutionary argument may be turned right round the other way. It may be claimed, as Professor John Fiske himself concedes and argues, that these long ages of slow approximation by evolution to the creation of moral sentiments as the crown of man, show how precious and final are these moral sentiments. Seeing that all the universe has travailed in pain for uncounted centuries in order to produce them, and because they are the final result of such a colossal evolution, therefore are they all the more authoritative and decisive.

The point is this: Create or develop your full, noble man however you please, the fact remains that somehow there has come into him, and come inevitably, this delicate and splendid spiritual faculty, claiming its own right and with its separate scepter. Without it the intellect is either marrowless or Mephistophelian. But take a man that is a man, large, fair, grand, and kind—a man you love, a man you trust—and he always and inevitably possesses this spiritual nature as well as the intellectual. It is an integral part of a full human nobility, and there can be no complete human nobility without it.

3. Now let us apply this psychology to the subject of religion. Religion, objectively considered, is, let us venture to say, the spiritual music of a natural fact. The intellect, like the eye, must first decide that the alleged fact is a fact. Then the spiritual nature, like the ear, hears in that fact a certain celestial tone, or meaning, or message, which corresponds with its own sense of longing and need—a spiritual music; and that music is a religion. The intellect alone cannot hear the music, the spiritual sense cannot decide on the fact. Each must attend to its own department. Both are necessary. If I am a Parsee, and my scientific intelligence verifies the fire of the sun as an objective fact, and my spiritual nature, following, hears some message of splendor issuing therefrom, addressed to the soul, then that idea of God, represented by the solar orb, its radiance, its glow, its living energy, constitutes for me so far forth a real and a legitimate religion. The same sequence carried to the whole frame of nature gives us what we may call true “natural” religion.

4. One step further. If religion is the spiritual music of a natural fact, the Christian religion is the spiritual music of the highest natural fact. That fact is the human Personality of Jesus. That Personality is the highest proved and verified fact in nature and the world’s history, far more glorious and exalted than the sun in heaven. Here, also, the province of the reason must come first. The reason must first decide that Jesus is a fact; that he actually lived and said substantially what he is reported to have said; that he is not a myth or a legend. Then the reason must further decide that this proved Personality of Jesus is the highest fact. It must investigate and compare and pass upon the humanity of Jesus—that it stands at the top of all known lives in sanity, in sweetness, in symmetry, in moral excellence and beauty; that Jesus, in a word, is the most perfect creature, the most perfect known product of nature and history. That is as far as the intellect alone can go. But it must go so far. Without this first verdict of the free intellect faith is simply superstition. Now, right at that point, after the natural suprem-

acy of Jesus has thus been verified and approved by the reason—just as though, to employ again the illustration which seems most suggestive, a certain golden harp or organ had been demonstrated by the vision to be the most beautiful instrument in the world—the other faculty acts (the spiritual nature), and listens and hears in this proved highest fact an entrancing melody, a spiritual message, a music of pardon and peace that perfectly corresponds to the need and longing of this spiritual nature, and that music is the Christian religion.

The intellect alone cannot hear that. It can see the beautiful golden instrument sparkling at the summit of the natural world. It can vouch for the supreme natural fact, but no more; and we pass from this sense of Jesus to the sense of Christ, just as we pass from the ocular examination of a silver lyre or golden harp or superb organ to the entranced listening to its supernal tone. It is not by a process of reasoning, though latent in the process is the highest rationality.

Well, one says, You are a mystic, then. You are begging the question by saying that faith is to be decided by a mystical “faith-faculty.” Is not that the very same method as that which landed Cardinal Newman at the Vatican, or Blaise Pascal in Port Royal? No, it is not. There is no faith-faculty. We are not asserting that there is, or that the *whole case* of faith is decided by the spiritual faculty. That would be begging the question. But faith is a synthesis of reason and spiritual approval. Newman would not admit free intellect as final at any point in the process of the evolution of faith. We do. The first part of the case of faith is decided by the intelligence; and, furthermore, once admit the free intellect and we never can get rid of it. We do not wish to. Reason accompanies every step of the process, exerting all along a certain correlated and complementary influence upon the affirmation of the spiritual nature, yet never usurping the place of it.

Both processes are necessary, and, for aught I know, equally necessary, in the evolution of faith. Without the initial verdict of the free intelligence, that Jesus is real fact, and the highest fact, faith would be illusory, and degenerate into fanaticism. On the other hand, without the subsequent verdict of the spiritual nature acting in its separate integrity, religion cannot go beyond rationalism, and will degenerate into suicidal criticism or barren dogma. Both parts of the soul must act with equal fullness and with equal freedom. Christian faith is thus the reconciliation of these two, the critical and spiritual modes of mental action, without diminution or detriment to either. It kindles and glows at the precise point where the intellectual and spiritual flames unite.

5. Thus this transition from sight to hearing, from reason’s verdict about Jesus to the heart’s verdict about Christ, is always a transition of experience, never a mere transition of thought. You may think and discuss and argue and investigate till doomsday, and you will never be able to *see* the sound. It is not to be seen. It is to be heard. And, blessed be God, it is heard and felt. It is heard just as soon as the spiritual nature gets fairly at work on the material guaranteed by the intellect. And the finest and deepest moral experience of man infallibly hears it. Remorse hears it. Bereavement and moral agony hear it. Spiritual aspiration hears it. Here, then, is our grand subpœna to the centuries. Arise, O hosts of beautiful souls, the spiritual battalions of those best accounted heroes and heroines of these ages! What is your testimony? With one voice they declare, We have heard that music of the Christ, and there is none like it. The message of the Christ is the music for our souls. It has matched our longing and our need. Probably in some such way the early disciples passed, almost without knowing it, from affection for the friend into adoration for the spiritual Master and Lord.

6 (and finally). This correspondence between the spiritual nature and experience of man and the message of the Christ is supremely evident at three critical points, which are precisely the three most vital points in the spiritual need and longing of the world. The three great notes that the soul of man has always listened for, always

must listen for, are these: First, a realization of God; second, a salvation from sin; third, an assurance of immortality. And these—blessed be God!—are precisely the supreme tones which we hear from that verified Syrian harp.

I have sometimes illustrated the matter to myself in this way: You are traveling in search of some new country, and with you is a friend who once came thence, in his childhood, but he has forgotten the language of the country and forgotten the way he came. He cannot remember the road back. He remembers nothing that he can tell you about that country except three songs which he used to sing when a child; and as he walks along by your side these songs he sings—peculiar and strange songs, bearing the burden of a great lament and longing. Attended by this companion, you search for the country long and far in vain. At length you come to a river; you cannot cross it. Your companion points vaguely across the rolling river. He says, Perhaps my country is over yonder, there on the other side of this river. But you say, No, that can hardly be, and I have searched everywhere; I never can find that country—when suddenly you hear music. Somebody is *singing* on the other side of the river. You listen. Is it possible? The singer across the river is singing the same three songs your companion has been singing. And he himself (your companion) leaps up in joy. "Ah," he says, "I have found my native country. It is there. Nobody else sings those songs but my kindred. I have found my home again!"

So, our reason searches for the true religion, and our companion is this spiritual nature in our hearts, vague and blind and lost, and forgetful of its way home, but always singing its three great songs, the one longing to find some realization of God, the second longing to find some rescue from sin, the third longing to find some assurance of immortality. At last we come to the river—the apparent boundaries of knowledge. The intellect looks across, and sees a real country beyond, and One walking there real and noble, verifiably real and most noble, but that is all. But then this companion of ours, our own spiritual nature, listening, hears the sound of singing, and hears issuing from the lips of that verified nobility what answers to his own three songs: "He that hath seen Me hath seen the Father"—realization of God; "Thy sins be forgiven thee"—rescue from sin; "I am the resurrection and the life"—assurance of immortality.

And here is the incalculable, resistless, eternal strength of our Christian argument. One perceives the tremendous clench of the logic. It is a *double* appeal, eternally addressed both to the reason in its integrity and to the spiritual nature in its integrity, to both in their living union.

First, we offer our human facts to the reason of men, and we say, Examine them, scrutinize them, sift them, weigh them to the last filament of a fragment, and if you find our human Jesus to be a fiction or a fraud we give up our claim. Then pass upon him in comparison with other men, and if you find him not only true man, historic, verifiable, noble, but most noble and highest among the sons of men, the very apex of nature, the blossom of the world, then say so, simply so, and we accept your verdict. The separate intellectual case closes there. The critical faculty has had its turn. It has discharged its initial office. Then we turn to the lofty moral manhood within you, to your sense of the sainted and the holy. We turn to the judgment-seat of conscience, to the fierce furnaces of remorseful memory, to the aspirations that kindle the stars in your skies, and we say to that spiritual nature and experience within you, Now, listen, and if in that sphere also this spiritual nature spontaneously approves the spiritual message of this Christ, whose supreme humanity you have intellectually verified, then you can crown him "Lord of all."

The path of the argument is first scientific, then sacramental.

Let us close, then, as we began. We do not assert that, as a matter of fact, the mind of the believer always separates and successively draws out the different factors of faith in precisely the fashion we have thus tried to describe.

Any such picture of successive steps is not exactly true. No man in his senses would say that; but, as Socrates says in the "Phædo," "something of the sort seems to be true; wherefore let us be of good cheer about life." The picture presents at least the naked chain of valid thought and experience which to some minds lies back of the Christian position. And it must be respected. The time has gone by for any ridicule. Christianity is not a dream of enthusiasts, nor the hair-splitting of dogmatists. If you can invalidate the human Jesus, then you can criticise us; but until you can, our position in *going further* is impregnable. The Christian faith is a plant rooted in reason, blossoming in spiritual revelation. At its foundation it hugs the granite of verifiable facts. At its summit it answers the uttermost longing of the spiritual nature, thrills with celestial melodies, and leads us into the fragrance of the immortal gardens.

So, starting with simple scientific fact, we reach a religion.

Reason announces, A verified humanity; the spirit responds, Yes, but a revealed Deity, also. Reason exclaims, "O perfect man!" Experience hushes itself into the adorations of faith, and murmurs, Yes, but also "my Lord and my God." In the coincidence of both verdicts lies Christ's irresistible mastery. We love him, we adore him, we trust him, all the thronging loyalties of the soul go out to him, sweeter and stronger as life passes on, until, as the world falls into shadow and death draws near, he is all our staff and stay, and we take his hand with a smile as we go out into the darkness.



Forgiveness Illustrated¹

By Lyman Abbott

The story of Joseph's treatment of his brethren illustrates, both by its defects and its excellencies, the forgiveness of sins. In the study of this aspect of Joseph's career we might learn both by the contrast of God's spirit with Joseph's and by the illustration of God's spirit in Joseph. But first let me recall the story, quoting for this purpose, with slight modifications, from my "Old Testament Shadows of New Testament Truths:"

"When all countries came into Egypt to Joseph to buy corn, among the travelers came at last the ten half-brothers of Joseph. One brother alone remained at home—Benjamin, the only other son of Rachel. This was the only one Joseph wanted there. He nourished no revenge, but he felt no affection for his fratricidal brethren. The very sight of their faces was unutterably painful to him. He would fain bring Benjamin to Egypt to share his prosperity with him, and leave the would-be murderers to go their way. This at least seems to me to be the secret reason of his singular self-concealment, and that otherwise inexplicable stratagem with the money and the cup.

"Nothing affords a more illustrative example of Joseph's power of self-control than his mastery of himself in the execution of his plan. No story of romance equals in dramatic interest the interviews between the brother and his betrayers. No elaborate word-painting could rival the power of the simple etching which the Bible gives us of these scenes. We stand in the court. We see the play of passion. We feel in our hearts the tumultuous beating of the strong man's repressed emotion. The appearance of his brethren does not startle him out of his self-restraint. He notes at once that he is unrecognized. He preserves his disguise. 'He made himself strange unto them, and spake roughly unto them.' He compels them to tell him of the welfare of Jacob and Benjamin, yet asks no question that might betray him. He forces from them a reluctant promise to bring Benjamin with them when they return. The consciences of his brethren wring from them the tardy confession to each other: 'We were verily guilty concerning our brother, in that we saw the anguish of his soul when he besought us, and we would not hear.' He makes as though he understood not their saying, and, for that purpose, carries on his interview by an interpreter.

¹ International Sunday-School Lesson for April 29, 1894.—Gen. xlv., 1-15.

Reuben's reproaches of his brethren bring before him the whole scene in the fields of Dothan. He still hides his feelings, going aside to weep the tears he can control no longer.

"At length they depart. Patiently he waits for time to consummate his designs. When Benjamin at length appears in court, it is with difficulty that he controls his long pent-up heart, yet he suffers himself to make no betraying utterance. He contrives the arrest of the one brother whom he loves, and orders the acquittal of the rest. His plan is near its consummation. But when Judah, hot, passionate, bloody, yet with all the virtues as well as the vices of impetuous courage, pleads with impassioned eloquence, not for Benjamin, but for the aged and already thrice-stricken patriarch—when he depicts the sorrow of Jacob at the loss of Joseph, and the unutterable agony which the loss of Benjamin will surely occasion him—when he finally offers himself a ransom in the young lad's place for the father's sake, Joseph can maintain his self-restraint no longer, and he breaks forth into uncontrollable weeping, while he makes himself known to his brethren."

Note, then:

I. The contrast between Joseph's forgiveness and God's forgiveness.

II. The parallel between Joseph's forgiveness and God's forgiveness.

I. There is no indication that Joseph entertained any revengeful feelings toward his brethren. He did not seek to punish them; he did not, so far as we can see, desire to punish them. He had no ill feeling toward them; but he wished to have nothing more to do with them. If he could have brought Benjamin and his father into Egypt, and left the other brothers in Palestine, he apparently would have been glad to do so. It is not until Judah depicts the sorrows of Jacob, and offers himself as a ransom for Benjamin, that Joseph's self-restraint breaks down, and he embraces all his brothers in his forgiveness.

Measured by human standards, there is nothing remarkable, we might almost say nothing to condemn or to criticize, in this reticence of Joseph. Nevertheless, it is in striking contrast with the divine spirit and method. It is God whose providence awakens in the minds of the sons of Jacob a recollection of their sin, brings it home upon them, and so prepares them for forgiveness. This is not Joseph's work; it is God's work. And this is what God is always doing. In the parable of the prodigal son, the father does not wait until the son arrives; while the son yet lingers afar off, the father goes forth to meet him. Jesus Christ did not wait for a penitent world to summon him; he came to seek, as well as to save, that which was lost. We do not forgive others their trespasses as our Father forgives us our trespasses; we do not forgive as Christ forgives us,¹ if we wait for the wrong-doer to express repentance.

II. But when Joseph forgave, his forgiveness was complete. He who says, I can forgive, but I cannot forget, does not know what forgiveness means. When God forgives our sins, he blots them out of the book of his remembrance; he remembers them no more against us forever (Isa. xlv., 22; Jer. xxxi., 34). Forgiveness of sin is not merely remission of penalty; it is not merely a cessation of vengeful and angry feelings. Forgiveness of sin is loving the sinner and trying to serve him. This is what Joseph did for his brethren. At no time did he have angry feelings towards them, so far as the account indicates; at no time had he harbored any intention of punishing them for their wrong-doing. His forgiveness was heaping kindness upon them. We do not forgive a man until we love him and seek to do him good, and his repentance is not the condition of our loving him and seeking to do him good; it is only the condition of his getting any good out of our endeavor. To forgive our enemy is to feed him if he is hungry, to give him drink if he is thirsty, to love him if he is still an enemy, to bless him while he curses us, to do good to him while he hates us, to pray for him while he spitefully uses us and persecutes us.²

¹ Matt. vi., 12; Col. iii., 13.

² Rom. xii., 20; Matt. v., 44.

The Religious World



William McClure Thomson

To most of our clerical readers "The Land and the Book" is a familiar title. From that book many gained their first and best idea of the manners and customs of the Holy Land. Probably few if any publications on that country have done so much in our century to make real the life which our Master lived when he was on the earth. The book was issued by the Rev. W. M. Thomson, D.D., in 1858, and was revised and republished, in

three large volumes, in 1886, by Harper & Brothers. Besides having a larger sale in America than any other work of the kind, it was declared some years ago before the Commission of the British Parliament on International Copyright to have had a larger sale in Great Britain than any other American work except "Uncle Tom's Cabin." Dr. Thomson has just died in Denver, at the advanced age of eighty-eight. He was a graduate of Miami University and of Princeton Theological Seminary. He went as a missionary to Syria under the American Board of Foreign Missions in 1832, and remained there until 1878. Few missionaries have been more honored than he. He has lived a noble and useful life, and in a good old age has gone to his rest. His children are eminent in the service which he loved. He will not soon be forgotten in the Church which he served so well or among the people where so much of his life was passed.

Information has reached us of the death of E. C. Bissell, D.D., professor in McCormick Theological Seminary, Chicago. Professor Bissell had made for himself an enviable reputation as a Biblical scholar. For some years he was a professor in Hartford. His book on the Bible is one of the most popular and valuable of the kind which has been written. As would have been expected from his connection with Hartford and McCormick Seminaries, he was exceedingly conservative in his theological position. Our readers may recall an article from his pen in *The Outlook* on the authorship of Genesis. He was a scholar of acknowledged attainments and of a non-polemical spirit, and was honored and beloved by a large circle of friends, both among Congregationalists and Presbyterians. Wherever he has been known he will be greatly missed.

The "Congregationalist" of Boston has done all churches and Christian workers a distinct service by the publication of its little handbook entitled "Forward Movements." This is the most compact and complete résumé on institutional churches, social settlements, and rescue work which we have ever seen. We advise all inquiring for information concerning these subjects to send to W. L. Greene & Co., No. 1 Somerset Street, Boston, for this handbook, which is to be had for the nominal price of four cents per copy. First there is described the institutional church, and then follows a condensed account of St. George's Episcopal Church and the Judson Memorial Baptist, New York; the Berkeley Temple and Ruggles Street, Baptist, Boston; the Pilgrim, Worcester, the Fourth, Hartford, the Tabernacle, Jersey City, all Congregational; Grace, Baptist, Philadelphia; Pilgrim, Cleveland; Lagonda Avenue, Springfield, O.; Plymouth, Milwaukee; People's, St. Paul; and Plymouth, of Salina, Kan. The majority of these are Congregational, although by no means all of them. This department is not quite as perfect as it should be, for practically many Episcopal churches and not a few of other denominations are as distinctly institutional as those which are mentioned. Under the head of Social Settlements is an account of the origin of the movement and of its methods of operation, with brief descriptions of the University Settlement, the College Settlement, the East Side House, and the Union Settlement Association, all of New York;

the Whittier House, Jersey City; the Andover House, the Epworth League House, the Denison House, the Dorothea House, all of Boston; the St. Mary Street Settlement, the University Settlement, the Minster Street Neighborhood Guild, of Philadelphia; the Prospect Union, Cambridgeport, Mass.; the Kingsley House of Pittsburg; and the Hull House, Northwestern University Settlement, Maxwell Street Settlement, and the University of Chicago Settlement, Chicago. Much information concerning these methods of work is here condensed into the smallest compass. Following the social settlements is a list of many rescue missions, an account of the way in which they are conducted, and information concerning some prominent workers.

Facts Concerning Institutional Churches and Social Settlements

St. George's Church, New York, has a membership of 3,000; the confirmations during the year were 552, and the annual expenses are over \$100,000. Judson Memorial Church has a membership of about 900, with annual expenses of about \$14,000. The Berkeley Temple has a membership of 950, with annual expenses of about \$19,000. The Pilgrim Church in Cleveland, O., is a combination of a family and institutional church. Grace Church, Philadelphia, has a membership of 2,135, and annual expenses of about \$39,500. The Social Settlements mentioned are all in this country. It would require another booklet to give even a brief account of those in Great Britain. Few of our readers, probably, were aware that there were so many Settlements in this country, but the number has grown during the last two years, and will probably increase still more rapidly in the immediate future. About \$9,500 a year is spent in the University Settlement, New York; about \$7,700 in the College Settlement for women; about \$4,000 in the East Side House; about \$2,000 in the Denison House, Boston, and the same amount in the Dorothea House. We refer our readers to the book itself for further information.

The Amity Conference on Missions

The fourth Annual Conference was held in the Amity Baptist Church, New York, from Monday to Wednesday, April 2-4. Sunday was set apart as Introductory Day, and in the morning the Rev. Leighton Williams, the pastor, preached in memory of the first pastor of the church, the Rev. W. R. Williams, D.D. It was a beautiful and just tribute to one whom the Christian brotherhood of America delighted to honor because of his character and scholarship. In the afternoon recognition services of the associate pastor, the Rev. Samuel Z. Batten, late of Philadelphia, were held. The Conference opened on Monday afternoon with the consideration of Woman's Work. The Rev. G. U. Wenner, D.D., read a paper on Deaconesses' Work, showing the existence of such workers in the early Church, and tracing the revival of this office in the churches of Germany and America. The evening session was given to Home Missions, and opened with a Scripture exposition by the Rev. G. K. Allen, of Perth Amboy, N. J. The Rev. T. J. Morgan, D.D., spoke on "The Hope of the Nation." He found that hope in the young people trained in American ideas and loyal to Christ. The Rev. W. T. Sabine, D.D., gave a wise and witty address on "Co-operation in Mission Work," and the Rev. James O'Connor told of his work for Roman Catholics. Tuesday afternoon City Missions were considered. The Rev. S. Z. Batten gave a Scripture exposition on "The New City;" Mr. Charles Loring Brace read a paper on "Saving the Children;" Miss Edith Marshall, of the Salvation Army, gave an outline of work carried on by the Army; and the Rev. J. C. Thoms described the ministry of the Mariners' Temple on Henry Street. These three principles are emphasized, viz.: Self-oblivion on the part of the workers; self-help for the needy; and prevention hand in hand with rescue work. At the evening session Foreign Missions was the topic. The Rev. S. S. Merriman spoke on "The Macedonian Call," and the Rev. A. Benoliel, of Jerusalem, of his work among the Jews. He believes that the days for Israel's return are drawing nigh. The Rev. F. S. Dobbins, of Philadelphia, conducted an Open Parliament, and it proved a most interesting and profitable half-hour of questions, replies, heart-searchings, and Scripture applications. Miss Ella D. MacLaurin, so well known for her work among the young people

in the West, spoke on "Young People in World-Wide Endeavor." Wednesday afternoon was given to "The Brotherhood of the Kingdom." The Rev. Leighton Williams gave the Scripture exposition on "The Programme of Christianity," based on Luke iv., 14-27. The Rev. F. C. A. Jones, of Newark, followed with an address on "Wanted: A Christian Programme;" and Mr. Mornay Williams delivered an address on "The Relation of the Citizen of the Kingdom to Existing Law." The last session was given to work among young people. The Rev. M. S. Littlefield, Jr., expounded the prophecy of Joel as found in Acts ii., 16-21; W. H. Tolman, Ph.D., Secretary of the City Vigilance League, gave a practical address on "Religion in the City;" the Rev. A. W. H. Hodder spoke on "The Reflex Influence of Missions;" and Miss MacLaurin on "The Power and Joy of Christian Service." After a brief consecration service, led by the Chairman, the Conference adjourned. The attendance was large, the interest was sustained throughout, and a deep impression was made. Such conferences are productive of good, and must lead to a larger intelligence in all that concerns the kingdom and work of the Lord Jesus Christ on the earth. Why should not other churches follow the example of the Amity Baptist Church? We have given an outline of this series of meetings, not because of any novelty in the programme, but rather in order that other pastors may be inspired to do likewise.

A Conference of Theological Seminaries

On Wednesday, March 28, in the Bishop Stevens Library of the Divinity School in West Philadelphia, Pa., was held the second annual Conference of delegates from the theological schools of the Protestant Episcopal Church in the United States. Its object was the raising of the standard of education and the deepening of spiritual influence among those who are called to Christian service in such institutions in the Episcopalian denomination. Among those present were Bishop Whitaker and representatives of the Philadelphia Divinity School, the General Seminary of New York, the Berkeley Divinity School of Middletown, Conn., the Episcopal Theological School of Cambridge, Mass., the Theological Seminary of Ohio, the DeLancey Divinity School of Geneva, N. Y., and the Nashotah Theological Seminary of Wisconsin. The following subjects came before the Conference for discussion:

1. A uniform scheme of questions for the examination of candidates for Holy Orders, which should be the minimum.
2. Of the evils experienced in the schools by the occurrence of the canonical examinations during term-time.
3. Of the need of information and comparison of the methods of instruction pursued in the different schools, for the advantage of all.
4. Of the method to be adopted in the conferring of degrees.

The next meeting of this Conference will be held at the Cambridge Divinity School in 1895. Such conferences have been common in various localities; for instance, in Chicago the Baptist, Congregational, Methodist, and Presbyterian seminaries have often met to consider the cause which all are seeking to promote. Conventions have already been unduly multiplied, but is there not room for still one more, and that a general convention composed of representatives of the theological institutions of all the denominations in the United States? If an interdenominational conference could be held, at least two desirable results would surely be accomplished. First, the differences which divide the denominations would once more be shown to be of comparatively little account; and, second, the tendency to provincial ideals which lingers in many institutions would very quickly disappear; and may we not add that liberal ideas would be seen to be far more extended and far less dangerous than many good but unduly timid people imagine?

Bishop Huntington

On Sunday, April 8, the Rt. Rev. F. D. Huntington, D.D., reached the twenty-fifth anniversary of his consecration as a Bishop in the Protestant Episcopal Church. The celebration of this interesting anniversary has been postponed until the meeting of the Diocesan Convention in June. Dr. Huntington's place of residence is Syracuse, N. Y., and his influence is great in all the central part of that State, as well as throughout the country. Few men in his Church have such broad culture, such wide sympathies, and so great spiritual power as Bishop Hunt-

ington. Coming originally from the Unitarians, he has proved himself to be thoroughly evangelical, without going to the opposite extreme which so often characterizes those who come from unevangelical communions. Dr. Huntington has made his influence felt as a writer as well as a preacher. He has been interested in almost all advanced movements in education as well as in the Church, and his interest in social subjects, so prominent in our time, is well known. Christians of various denominations will join with those of his own in extending to Bishop Huntington congratulations on the privilege which he has enjoyed of so long standing for truth and righteousness in a great and honorable position.

A Great Union Movement in Birmingham

The last number of the "Review of the Churches" presents to its readers a "religious map" of the city of Birmingham, England, which we think indicates the longest step toward united work on the part of the Free Churches which has yet been taken. The 154 churches, representing all sects of evangelical Nonconformity in the city, have united in a movement for the improvement of its religious condition. The population is about 670,000, and the combined sitting accommodation in the churches is only a little over 180,000, and even that is not all regularly occupied. Ministers and lay representatives of the evangelical Free Churches were invited by the well-known Friend, Mr. George Cadbury, the cocoa-manufacturer, to meet and consider what had best be done. It was decided that the associated churches should immediately set about a systematic house-to-house visitation, and take steps to establish a permanent council of ministers and representatives of the various churches to promote the spiritual life of the city. The area, with its 160,000 houses, was divided into eighteen districts; these were allotted to 161 associated churches and missions, each church undertaking to visit every house in its district and to find its own workers. No statistics as to the results of this work have yet been published. The object was not to make a religious census, but to quicken the religious life, and in that respect there has been a marked improvement. Many have united with the churches; many have brought out letters which had been for a long time unused and reunited themselves with churches; and many who had neglected to take letters have done so, and once more become active Christians. This movement is practically a revival of the parish plan, in which the various churches unite and agree not to infringe on each other's territory, but to do the best they can for the district which they undertake to work. The map is well worth study. We believe that nothing so complete has before been published. The suggestions as to visitation are as follows:

The Council, in assigning districts and in issuing this map, disclaims any desire to exercise authority over the churches, or to interfere with district visiting already in existence; it is simply endeavoring to carry out the expressed wishes of the associated churches in order that by united and methodical action it may be possible to bring those who have hitherto been unattached to any place of worship into association with the Church of Christ. The following suggestions in regard to visitation are recommended:

1. The leader should personally investigate the district proposed to be visited, ascertain the names of the streets, courts, and terraces, count every house, and group off, in the process of counting, into small districts of about twenty-five houses each, care being taken not to begin or complete a district in the middle of a court or terrace; and if the whole district is a large one, subdivide it and appoint a superintendent who shall be responsible for from twelve to twenty visitors.
2. The wisest and most experienced Christians to be found in the church should be selected as visitors.
3. The visitation should be regular, monthly at the least, and in order to make it permanent and successful the visit should be utilized for the distribution of tracts, Church magazines, etc., and for information about Church work generally. (Upon application to the Council free grants will be made to the poorer churches of suitable tracts for lending.)
4. The visitors should promptly report cases of sickness in which special visitation is desirable, so that the residents in the district may recognize that they have Christian friends within reach at any time of need. "By this shall all men know that ye are my disciples, if ye have love one toward another" (John xiii., 35).

We have often had occasion to refer, in one form and another, to this subject. The time has not yet come in which anything like organic unity between our churches is possible. There are many differences which are not likely soon to be reconciled: some persons prefer ritualistic service and others the greatest simplicity; some are helped by impassioned preaching, and others wish only that which is edifying. It is doubtful if there will be very much change in denominational lines for years

to come. But why may not the denominations co-operate in a Christian way, each one having its own district which it agrees to work thoroughly, and within which it will confine its efforts, except in so far as those outside seek it? In this way some of the greatest evils of our divided Christendom might be overcome; there would be greater economy in the use of men and means, and no district would be uncultivated. This inquiry applies no more to the large cities than to the towns and country districts. Few experiments in reaching the whole people are more worthy of the attention of Christian workers than the one in Birmingham. In the list of churches and missions co-operating, at the head is Carr's Lane, of which the eminent Dr. R. W. Dale is pastor; at the end, the Harborne Wesleyan; and between them the Friends, the Baptists, the Salvation Army, and the various branches of the Methodist Church. The unification of Christendom is the end toward which all Christians should press, but that is far off. In the meantime why may there not be federation? That involves the surrender of no conviction, and necessitates only putting into action principles which all Christians gladly avow.



Gleanings

—A stained-glass window in memory of Charles Kingsley has been placed in the parish church of his native place, Holne, Devon.

—The Rev. Stephen Beggs, of Joliet, Ill., has just completed his seventy-second year in the ministry. He is now ninety-three years of age, but still preaches.

—The Rev. Dr. Burnham, of Springfield, Mass., has finally decided to accept the call to the Pilgrim Church of St. Louis which was recently extended to him.

—The Rev. Dr. H. M. Wharton, pastor of the Brantly Baptist Church of Baltimore, Md., has declined the call to the Church of the Epiphany of New York.

—Vermont has 201 Congregational churches, with 35 installed pastors, 104 other pastors, and 29 churches vacant. In these churches are 20,771 members. The families connected with these churches are 15,361—a gain of 351.

—Bishop Williams, of this Protestant Episcopal diocese, as senior Bishop of the Church, has received from the Archbishop of Canterbury an invitation, extended to American clergymen and laymen, to attend the Anglican Missionary Conference at London next summer.

—It is reported that the inhabitants of Pitcairn Island, where the descendants of the mutineers of the *Bounty* and their Tahitian wives now dwell, have suddenly changed their religion. The Seventh-Day Adventists of California recently sent a mission to the island, with the result that the Pitcairners have renounced Anglicanism, and have embraced the new doctrine submitted to them.

—The Rev. Horatio Southgate, D.D., died on April 12 at Astoria, L. I. Bishop Southgate was born in Portland, Me., on July 5, 1812. He studied for the Episcopalian ministry at Bowdoin College, at Brunswick, Me. In 1832 he was ordained. He went to the East and labored for years as a missionary in Turkey and adjoining countries. In 1844 he was consecrated Bishop of all the dominions and dependencies of the Sultan. Fifteen years later he came back to the United States, and was rector of Zion Church in this city until 1872.

—"You will find," said one of Dr. Greer's parishioners, speaking last February of the proposed loan bureau, "that a few will pay back their borrowings as they agree, but more will be unable to pay, and the majority will have no intention of paying when they take your money." That cold water, nevertheless, did not hinder starting the loan bureau, and it found a home at 211 East Forty-second Street, New York City. On April 1 the first installments were due on all the loans made before March. No one failed to pay, many insisting on paying more than the amount due, and these excesses more than balanced the deficiencies of those who were not able to settle their full installments, though all paid something. Money is not loaned on jewelry and the like, but on furniture. The capital of the loan fund is \$25,000, and six per cent. interest is paid on chattels. When loans are sought, searches are made to see whether previous liens exist, and all cases are thoroughly investigated. Mortgages are regularly recorded. Loans have averaged about five hundred dollars a week, and nineteen hundred families have been assisted. It is thus a great satisfaction to chronicle the success of this intelligent and far-reaching charity, as it was a pleasure in our issue for January 27 to prophesy this success in an article on "The Greer Loan Association Plan."

Books and Authors

Astronomy in Ancient Egypt¹

Mr. Lockyer has married archæology to astronomy, and furnishes forth a sumptuous wedding-feast. This magnificent volume is filled with erudition and ingenious theories. It was the Parthenon at Athens and the ruins at Eleusis that first set Mr. Lockyer on the trail of his astronomical theory. He perceived that the Parthenon was oriented to the Pleiades, and that the original temple, which may have been standing at the time of the Trojan war, had also been oriented to the same star-group, but that the earlier and later foundations were different in their orientation. This immediately suggested to the mind of the astronomer that the precession of the equinoxes had been noticed by the ancients, who, in consequence of the change of place on the horizon of the rise of the heavenly bodies, either altered their temples or else abandoned them. By the application of this theory to the temples of ancient Egypt some curious and interesting results are obtained. Precisely as, in mediæval Europe, churches were built with their altar windows facing the point of the sun's rise on the day of the patron saint of the church in question, so, thinks Professor Lockyer, did the ancient Egyptians construct their temples so that the rays of the sun or of some particular star would pass through the propylæa and the long vistas of walls and columns till they fell upon the statue of the divinity. In other words, these temples were enormous telescopes erected for the observation of the rise of one particular star or of the rising or the setting of the sun on a particular day of the year. "The temple of Amen-Ra at Karnak, however, and others elsewhere were built in such a manner that at sunset at the summer solstice—that is, on the longest day of the year—the sunlight entered the temple and penetrated along the axis to the sanctuary." Other temples were oriented to the circumpolar stars. The two chief stars in the cult of Egypt were Sirius in the north and Canopus in the south. These were selected because they were the brightest and at the same time the most slowly moving of the stars north and south. Mr. Lockyer believes that there were two races in primitive Egypt, one moving from the north up the Nile Valley, the other from the south moving down the river. This would account for the cult of both northern and southern stars. If Mr. Bent's recent discoveries in Abyssinia be taken into account, we can almost trace the northward movement of solar worship from mid-Africa, which was possibly the land of Pun, the mythical birthplace of the Egyptian race and religion. There we find the mystic acacia, which, not indigenous to Egypt, was cultivated in the temple precincts as the sacred tree.

In passing, we venture to remark that much might be gained from a careful and scientific consideration of the sacred trees of various religions—the palm of Assyria, the ash of Scandinavia, the soma of India (which Max Müller, Hillebrandt, Kuhn, and others have carefully studied), and the fruit-bearing tree of the Garden of Eden. Mr. Lockyer found that by making careful surveys of the remains of the ancient temples, with due regard to magnetic variations, it could be determined what had been the cult of each temple, to which of the celestial orbs it was directed, and the date of the temple's foundation. For instance, by this method he decides that worship at Annu or On, and at Denderah, was given to Hathor, symbolized by the star *a Ursæ Majoris*, and that the temples were built about 5000 B.C. In the temple of Hathor at Denderah this inscription may still be read: "King Tehutimes III. has caused this building to be erected to the memory of his mother, the Goddess Hathor, the Lady of An, the eye of the sun, the heavenly queen of the gods. The ground-plan was found in the city of An, in an archaic drawing on a leather roll of the time of the Hor-Shesu."

The author now calculates: "To determine the dates approximately, we find that an amplitude of $71\frac{1}{2}^{\circ}$ N. of E.

in the latitude of Denderah gives a declination of $57\frac{3}{4}^{\circ}$ N., with a sea horizon (correcting for refraction) $58\frac{3}{4}^{\circ}$ N. with hills 1° high, and $59\frac{3}{4}^{\circ}$ N. with hills 2° high, which is not far from the exact conditions. The star Dubhe [*a Ursæ Majoris*] had the declination of 60° N." In 5000 B.C. this was the star of Hathor, "the eye of the sun." Pages 352–353 are covered with a table of temples built to north and south stars. The table begins with 6400 B.C., when were founded temples at Edfu, Philæ, Amadæ, and Semneh, all oriented to the star Canopus. By the method we have indicated, Mr. Lockyer determines these dates also: 5400 B.C. for Memphis, 5300 for On, etc., down to 700 B.C. as the date of the Isis-temple at Denderah.

The author's reasoning does not end with the establishment of the dates of the old temples and the stars to which they were directed. He also enters into a consideration of the Pyramids, which he believes to have been erected under Semitic influence, and to be connected with astronomical purposes. That they were a foreign intrusion he concludes from his conviction that they were erected to determine the equinoxes, while Egyptian worship was solstitial. The rise of the Nile occurred at the solstice, while the Euphrates rose at the season of the equinox in the spring. The date of the earliest known pyramid in Egypt is about 3700 B.C. The comparison of the Egyptian and Babylonian zodiacs and constellations is suggestive of interesting results in the science of comparative religion. In one temple at Denderah was found a circular zodiac where we trace the Scales, the Lion, the Virgin, the Crab, the Bull, the Twins, the Ram, and some constellations just as we now group them. In another temple at the same place is a great square zodiac, which, says Mr. Lockyer, contains "an immense amount of astronomy."

M. Biot has shown that the circular zodiac represents the position of the stars at midnight of the 20th of June 700 B.C. If Mr. Lockyer's theory be true, it will introduce us to a key to many mythological mysteries. It explains the curious grouping and multiplication of the gods of the early pantheons. We have thence a reason why Osiris and Yama and Odin and Mulil became lords of the ghost-world. The circumpolar stars, which never set, were adopted as the symbols of darkness, and then of evil. The great constellation of "Ursa Major" was the god of dark evil; and because this constellation in northern Egypt was fancied to take the form of a hippopotamus, and also because the hippopotamus on emerging from the water exudes through the pores of his hide a blood-red excretion, the proper color of the god of evil came to be red, and consequently the mediæval devil was painted red. A mysterious divinity of primitive Egypt was the goat-headed god Chnum, the Divine Potter and "Maker of Men." Lanzoni says that his cult came from Nubia. With Chnum compare Ea, the Sumero-Accadian goat-fish god, who also was the Potter who fashioned (Hebrew *bara*) the world and men.

There are many interesting subjects touched upon by the author, among them the orientation of the Stonehenge and of the Temple at Jerusalem, the solstitial fires of Europe and the New Fire of the Christian Church, totemism, the Hor-Shesu (a primitive race of Egypt), ancient civilizations of equatorial and south-equatorial Africa, the origin of the Tammuz cult, of the legends of the creation of the world and of the gods of Babylonia and Egypt, prehistoric chronology, and other matters of both science and art. Mr. Lockyer's arguments are certainly strong, but somehow we feel that they are not absolutely conclusive. They are, if we may say so, a little too ingenious. They may be true, and undoubtedly the substance of them is to be accepted as true, but we cannot help thinking that when he reduces by his rule all the host of the gods of Egypt to a few, say five or six, he is carrying his astronomical theory unwarrantably far. As a contribution to history and archæology this work must be recognized as one of the most important that has appeared from the English press for some years, and it is abundantly worthy of the sumptuous dress with which the publishers have clothed it. There is a wealth of pictures beautifully as well as accurately made. The style of the writer is generally clear. Now and then he drops into the colloquial manner

¹ *The Dawn of Astronomy: A Study of the Temple-Worship and Mythology of the Ancient Egyptians.* By J. Norman Lockyer F.R.S., etc. Macmillan & Co., New York. \$5.

of the popular lecturer who is condescending to make things plain to the stupidest and the most youthful, but perhaps that is not, after all, a bad fault. The index is fair.



The Episcopal Hymnal¹

This book, with its 679 hymns, with tunes chosen with the utmost care, from every available source, by three most competent persons, certainly ought to satisfy "all sorts and conditions of men."

Dr. Messiter's edition,¹ the first to appear, contains tunes which are particularly suited to congregational use, and it would almost seem to be provided in order that the exhortation, "Let *all* the people praise thee, O Lord," might be obeyed, as many of the tunes are of German origin, and of the chorale order, being favorable to the medium register of the voice; indeed, the same may be said of the English tunes in this book, which are so familiar to all Episcopalians. A peculiarity of this edition is that the concluding "Amen" is omitted—an innovation, whether pleasing or not is to be determined.

The next to appear² was edited by the Rev. Dr. J. Ireland Tucker, of Troy, N. Y., and contains more tunes by American composers than the other, and also more of the old familiar tunes which have been a source of comfort and consolation to Christians of every denomination, and which are sung in all churches. There are a number of tunes written specially for this edition; the usual metronome marks are omitted, the tempo being left to the discretion of the choirmaster; in his preface Mr. Tucker quotes Dr. Monk's saying that "The speed must always vary with the size of the congregation, a large congregation singing more slowly than a small one, without the rhythmical sense perceiving any difference." This is a very handsome book in a plain, unobtrusive way.

The last,³ compiled by the Rev. Dr. Charles L. Hutchins, of Concord, Mass., is the largest of the three, and contains both old and new tunes; the editor makes a new departure, as, by using black notes, he has been able to use duplicate tunes—in some cases as many as four to the same hymn. This book contains more distinctively American tunes than either of the others, and they compare very favorably with those written by the musicians of other lands. There is the usual appendix to each of these books, with the morning and evening canticles and the occasional anthems. It is, however, very much abbreviated, the Gregorians being omitted altogether.

The conclusion of the whole matter seems to be this—that the first edition is ascetic in its tone, inclined to be severe, while very churchly and devotional; the second is conservative and dignified; while the last is modern and aggressive, though also teeming with devotion to God and the Church.



Anti-Higher Criticism; or, Testimony to the Infallibility of the Bible. Edited and compiled by the Rev. L. W. Munhall, M.A. (Hunt & Eaton, New York.) The spirit of this book is indicated by its title, and even more clearly by its preface. "Because of the audacious and persistent assaults made upon the integrity of the Bible by many pastors, editors, theological professors, and other educators belonging to orthodox churches, and because of the impudent assumption of these gentlemen that scholarship is almost wholly with them in their methods, work, and conclusion, I decided that the testimony of the last Conference should be directed against these assaults and assumptions." The Conference here referred to is a Bible Conference conducted under the direction of Mr. Munhall each summer by the seaside. It is hardly necessary for us to say that the spirit indicated by this preface is a wholly unscientific spirit; nor is it less an unchristian spirit. Jesus Christ has told his disciples that they cannot enter into the kingdom of God except as they possess a childlike spirit. Now, the essential characteristic of a child is that he approaches new questions in a simple spirit of curiosity, without prepossessions for or against any anticipated conclusions. It is in this spirit that the inquirer after truth

must approach all religious problems. He may, indeed, refuse to consider that there is a problem to be approached; he may, for instance, decline to consider whether there is a God in the universe, or an immortal soul in man—these being to him not questions at all, and his mind not being open respecting them. But if he recognizes that there is a question, he must approach it in the spirit of open-mindedness, and therefore of respect for the opinions of all honest, earnest, and sincere students. That is not the spirit of Mr. Munhall. It is not true that there have been audacious and persistent assaults made upon the integrity of the Bible by many pastors, editors, theological professors, and other educators belonging to orthodox churches. It is not true that the higher criticism is an assault upon the integrity of the Bible, or that those who hold the new views respecting its structure and authorship are, as Mr. Munhall elsewhere intimates, "enemies of God," who are "making the very same fight against the Word of God and using the same weapons as were made and used by Astruc, Voltaire, and Paine." A book edited in this spirit would have no value for scholars were it not that, fortunately, some of the contributors—perhaps we should say many of them—exhibit a very different spirit from that exhibited by the editor. Some of these chapters, as that upon the prophecy of Isaiah, show a singular ignorance of the position occupied by modern scholars, or rather of the grounds upon which that position is based. Others do not discuss, if they do not evade, the more critical questions respecting authorship and purpose. The most valuable papers in the volume are those of Professor Green, of Princeton, on the Pentateuch, which are thoroughly scholarly in spirit. We do not know where one would find a better statement of the traditional view respecting the Pentateuch than in these two papers, though even in them we notice a defect, which seems to us to characterize most conservative writing on this subject—namely, the indication that more time and strength have been put into the study of the higher critics for the purpose of replying to them than into the study of the Bible itself for the purpose of ascertaining what is its structure and who are the authors of its various writings. We wish we had room to transfer to our pages Dr. Green's skillful satire of the documentary hypothesis in the analysis which he has made of the parable of the prodigal son, which he divides into two imaginary documents written by different authors, who had more or less a different design in their writing.

To the series of volumes of "International Humour," of which we have before spoken, is now added *The Humour of America*, edited by Mr. James Barr. The selection must have been difficult with so great a mass of material to draw from. Every one will think of good things not here that might be here, but there are not very many that one would wish away. Of the older writers, "John Phoenix," Artemus Ward, J. G. Saxe, Gaylord Clark, "Orpheus C. Kerr," Irving, Lowell, Mrs. Stowe, Halpine, Shillaber, Holmes, Hawthorne, J. C. Neal, J. K. Paulding, are represented; of the younger humorists, Mark Twain (who might be called the dean of the school), Bill Nye, Burdette, Stockton, Bret Harte, Dudley Warner, Aldrich, G. W. Peck, Joel Chandler Harris, W. L. Alden, Eugene Field, "M. Quad," and others. On the whole, the younger generation holds its own very well with its predecessors. Perhaps variety has been sought after a little too fervently in the collection, but the general result is satisfactory enough. (Charles Scribner's Sons, New York.)

Despite the oft-repeated plea of the realists that all the stories have been told, and that no one cares for plot or romance in our prosaic time, behold how the number of writers of the novel of romance, adventure, and history increases! Stevenson, Conan Doyle, Quiller-Couch, S. J. Weyman, S. R. Crockett, Barrie (in his "Little Minister," at least), head a long list of lesser lights. To this list must now be added the name of Anthony Hope (heretofore, to us at least, unknown). In *The Prisoner of Zenda* we have a quite impossible and altogether fascinating story. Granted, that is to say, the impossible coincidence on which the whole plot rests, then everything is conceivable and consistent. Most readers of fiction will be willing, for once in a way, to let their imaginations leap the first ditch for the sake of the pleasant canter beyond. The plot is too original and audacious to be spoiled for the reader by outlining it. The author is a born story-teller, and has, moreover, a very pretty wit of his own. (Henry Holt & Co., New York.)

That communion of saints which we believe to be the real "lost link" in the Church's creed is the actualization of the brotherhood of man till oppression, pauperism, and crime even, have become well-nigh an impossibility; when that communion arrives, it will be time to consider its protraction into the other world and into the bosom of God. Meanwhile the idea is in danger of being a superstition if not a mockery. Thoughts of

¹E. & J. B. Young & Co., New York. \$1.50.

²The Century Company, New York. \$1.75.

³The Parish Choir, Boston. \$1.50.

this sort come to us when we take up such publications as *The Communion of Saints: A Lost Link in the Chain of the Church's Creed*, by the Rev. J. Wyllis Rede, M.A., with an Introduction by Lord Halifax. If one had never heard of Mr. Rede, he could in a moment infer the nature of a book introduced by a leader of the ritualistic party in England. The book is pious, well meant, and a good little book of its kind. (Longmans, Green & Co., New York.)

It has been many a day since we have taken up a religious book that has so much "stuff" to the page in it as *The Church of England and Recent Religious Thought*, by Charles A. Whittuck, M.A. (Macmillan & Co., New York.) It is emphatically a book that repays perusal. It is out of the question to give our readers a just and complete idea of the scope of this book without yielding to it more space than we have at disposal. Mr. Whittuck writes without bias, in a perspicuous style, and with a thorough and philosophic view of the history of religious thought in England during the last half-century. His own position may be described by the term "Broad-High Churchman"—that is, he has not the neology of the "Lux Mundi" school, nor the humanitarian impulses of the "Broad" school, but is a traditional Anglican with a liberal temper and a philosophical mind.

Bishop Westcott shows in the latest volume of his sermons that he is alive to the spirit of our times and to the crying needs of the people. He, more than most theologians, is translating creed into deed, and is awaking his clergy in the diocese of Durham to the social work of the Church. He is at the same time somewhat cautious in his statements and carefully orthodox. His position is an admirable one. He says: "For us each amelioration of man's circumstances is a translation of a fragment of our creed into action, and not the self-shaped effort of a kindly nature." *The Incarnation and Common Life* is the title of the volume from which we quote this, and we are strongly tempted to cite more. It is an inspiring book, conservative in method and ripe in thought. (Macmillan & Co., New York.)

The student of art and of its history will find a rather brilliant and scholarly work in Mr. Bernhard Berenson's *The Venetian Painters of the Renaissance, with an Index of Their Works*. (G. P. Putnam's Sons, New York.) The author says frankly that he believes that the Venetian painters succeeded in giving the fullest and completest expression that art has received. Mr. Berenson has an attractive style, and his generalizations are of extreme cleverness and interest. This is a convenient book to have at hand when one is reading Ruskin, and the traveler also will find it useful for his purposes.

A useful booklet, giving the historical evidences of the resurrection of Jesus Christ, is *Fact or Fiction in the New Testament Narratives of the Resurrection*, published by the Universalist Publishing House, and written by the Rev. G. M. Harmon, Professor of Biblical Theology in Tufts Divinity School.



Literary Notes

—A new edition of Maarten Maartens's "The Greater Glory" is already demanded.

—Mr. Barrie's "The Little Minister" has now reached its thirty ninth thousand.

—Mr. Harry Furniss's position on "Punch" as illustrator of "The Diary of Toby, M.P.," has been taken by Mr. E. T. Reed, a son of the member for Cardiff.

—The Rev. Richard Owen, a grandson of Sir Richard, has finished his biography of the great Professor. It will be published in two volumes, with a number of portraits and illustrations.

—Mr. Quiller-Couch says that "Esther Waters," by Mr. George Moore, is the most important novel which has been published in England for two years, and to find a book to compare with it we must go back to "Tess of the D'Urbervilles."

—"St. Paul's" is the name of the newest English monthly magazine. In shape and appearance it resembles "The Sketch," but its matter concerns church affairs mostly. The editor is Mr. Tighe Hopkins.

—Mr. Du Maurier's ability to illustrate his own stories is emulated by one of our own authors, Miss Alice French, otherwise Octave Thanet, in so far as the camera is concerned. A novel thus illustrated by her is to appear in the "Midland Monthly," the new Iowa magazine.

—Mr. W. E. Henley, the English critic and man of letters, who has been the editor of the "National Observer" for nearly six years, has retired from the conduct of that journal, and is succeeded by Mr. J. E. Vincent, late of the "Times," who will con-

trol the paper in the advocacy of Tory Democracy as understood by Lord Dunraven.

—Mr. Stanley Weyman's "Under the Red Robe" (which has just appeared here) is being published serially in the "London Illustrated News." The drawings by Mr. Caton Woodville are admirable. "My Lady Rotha" is appearing in the New York "Sun." "The Man in Black," Mr. Weyman's new book, though on the English market but a few days, has already gone into a second edition.

—The cover for the new English review, "The Yellow Book," is done by Mr. Aubrey Beardsley. For the first issue Messrs. Henry James and Hubert Crackanthorpe contribute stories, Messrs. Gosse, Symons, and Le Gallienne poems, and Mr. Arthur Waugh a critical article. For later issues it is rumored that there will be a story, the work in collaboration of John Oliver Hobbes and George Moore.

—In the Lenox Library, New York City, is a copy of the oldest Bible ever printed, Gutenberg's so-called Mazarin Bible. It was only two months ago that the unfortunate conflagration occurred at Mayence, resulting in the destruction of the printer's house. Though his first presses were probably constructed at Strassburg, they were put up in this house. A statue of the inventor stood in the courtyard.

—The workrooms of French writers seem to be either plain and severe or gorgeous and crowded. Those who incline to the first tendency are Daudet, Dumas, Coppée, and Sardou, while the second comprises Zola, Goncourt, Meilhac, and Pierre Loti. The last named carries his love for Orientalism so far as to appear in Eastern dress when in the seclusion of his wonderful house in the Rue de Rivoli, Paris.

—Thirty and more years ago, in the old graveyard at Dowth, Ireland, the late John Boyle O'Reilly carved with a nail his initials on a stone of the wall next the Boyne. Afterwards, in a letter to an Irish friend, he mentioned this circumstance, adding: "I should like to be buried just under that spot, and, please God, perhaps I may be." His burial was not to be in Ireland, but his friends have had that rough stone brought to this country, and it will be placed over his grave at Holyhead, Mass.

—In speaking of Pittenger's "Interwoven Gospels and Gospel Commentary" lately, we should have noted the fact that the text is that of the American version of the New Testament, edited by the late President Hitchcock, which is recognized in this country as the best translation of the best Greek text yet given to the world. The readings and renderings preferred by the American revisers are incorporated into the text, instead of being relegated to an appendix, as in the English version.

—Count Tolstoi's forthcoming book on the recent Franco-Russian junketings will utilize that episodic ebullition as illustrating a patriotism which, the Count holds, is inconsistent with Christianity. Yet he praises us Americans for possessing a "national self-love," and tells this story in connection with it: "I one day wrote an article on America and the Americans, in which I did not particularly overload the latter with flattery. Nevertheless, I sent the MS. over the ocean, thinking it would be accepted by any paper as eagerly as my other productions. Not a bit of it. The translator took it to fourteen different editors without getting it accepted, and finally it had to be sent to England."

—An English scholar, to whom the cheering news was imparted that the "New English Dictionary," which has been appearing in parts for several years, had actually finished with the letter C, wrote to Dr. Murray as follows:

Wherever the English speech has spread,
And the Union Jack flies free,
The news will be gratefully, proudly read
That you've conquer'd your A B C!
But I fear it will come
As a shock to some
That the sad result must be
That you're taking to dabble and dawdle and doze,
To dullness and dumps, and (worse than those)
To danger and drink,
And—shocking to think—
To words that begin with a d—!

—Possibly under the influence of the new reviews, the French weekly journals of high class have maintained a steady advance of late. "L'Illustration" is better than ever before; so is "Les Annales," published both in illustrated and non-illustrated editions. To the last number of "Les Annales" there were contributions from Francisque Sarcey, Hugues Le Roux, André Theuriet, Madame Adam, and other well-known writers. As to the "Revue Hebdomadaire" of the "Journal des Débats," or, as the publishers call it, the "Hebdo Débats," it is as brilliant as might be expected, while the weekly "Figaro" supplements are more readable than ever. As has been well said in this connection, these papers are universally welcome, since "chacun a deux pays, le sien et puis la France."

[For list of Books Received see page 727]

With Our Readers

Correspondence

The Currency Question

To the Editors of *The Outlook*:

Referring to your article on your first page of this week's issue of *The Outlook* on the President's veto message of the Silver Bill, you state that the President virtually treats the law on the redemption of silver certificates as if the option rested with the holder of the certificate whether he would receive pay in gold or silver. You also recognize the fact that the Government has declared in the law that its policy is to keep the two metals constituting its money on a parity.

Is it not perfectly clear to you—certainly it is to every financial man—that if the executive officers of the Government were to refuse to pay its demand notes in gold, supposing they were called upon to do so, that there would be no resource left to the holders of those notes but the value (according to the world's market price of silver) that there is in a silver dollar, which is now less than fifty cents in the standard money of the commercial world? This being the case, with the Government's policy declared that it would only redeem its silver certificates in silver (for it would have to make a settled rule in this matter), would it not, again, be very clear that, so far as this part of our money is concerned—namely, the certificates which the Government had thus discredited—there would immediately be a separation in the values of the gold currency and the silver currency, and that the result would certainly transpire that either one or the other of the metallic tokens would cease to circulate as money and would become merchandise? You certainly have recognized this inevitable consequence in previous statements which you have made. Would it, in other words, be possible for our Government to have two distinct valuations in its circulating money, one worth a dollar in gold according to the money standard of the commercial world, and another worth fifty cents according to the same standard? If it is true that the Government cannot maintain two separate valuations in its circulating medium, how could its executive officers refuse to pay in the standard money of the commercial world without violating the settled and declared policy of preserving a parity between its gold and silver?

It resolves itself into this, then, practically—as the President says—that the policy of the Government in preserving an equal currency value can be maintained only by furnishing the holder of the note with the metal he asks for. The option rests with the Government, indeed, but the Government's will must be its own only to make it the note-holder's will, unless the country is prepared to meet with a terrible disaster by the Government discrediting its own notes.

Bimetallism is not really possible in our country alone; it can be accomplished only through an agreed convention of the nations of the commercial world; any attempt to do it by ourselves would leave us with silver alone as money. We should, then, be practically Mexicanized.

Finally, the statement is made in your editorial, to which I refer, that not one of the \$350,000,000 of silver certificates outstanding has ever been redeemed in gold by the Treasury Department. The very fact of the truth of so sweeping a statement would naturally suggest that methods of exchange at the Treasury provide, virtually, for redemption by other than direct application.

The several Sub-Treasuries of the country are located in the large centers, and are members of the bank clearing-houses. The settlements of clearing-house differences are made daily, and the balances, if any are due, by the Sub-Treasuries to the banks, from day to day, are settled either in gold or gold certificates, or, if wished by the banks, in legal-tender paper. The banks that make these settlements at the clearing-houses are the city banks, but every country bank has its city bank depository, so that if a person in the country or

in the city for any reason desires to exchange bills for gold, he does so with his bank, and not with the Sub-Treasury, nor with the Treasury at Washington. This much more convenient system for an individual supply of gold, if needed or wished, obviates the necessity of one's going either short or long distances to Treasury depositories to procure gold for Government paper or legal tender. This certainly explains why the Treasury Department does not directly enter into the retail redemption of its paper issues. The banks and the Sub-Treasuries carry on their mutual exchanges by drafts or certified checks as a matter of convenience.

But suppose that there were good reasons for doubting either the ability or disposition of the Government to redeem any part of its paper issues in gold, does your editorial writer suppose that the holder of the doubtful paper would delay in his attempts to secure its redemption? It is perfectly true that a silver dollar, or its representative certificate, is equal to the gold dollar in money value, so long as the Government interposes its pledge to keep all classes of its paper on a parity with gold; but it would be equally true that, if the Government were to repudiate its pledge, then the silver dollar and its representative paper would be worth only the commercial value of the silver bullion in that dollar, which, at present writing, is about fifty cents the world over; in which case the cheaper money would circulate and gold would be hoarded or sold at its market value payable in silver dollars. It can thus be clearly seen that, were such Government repudiation a fact, we should have monometallism with a vengeance, but it would be silver monometallism, and with such a fearful contraction of our currency by the sudden and wholesale withdrawal of gold and gold paper from circulation, and as the basis of our credits, as to cause a panic such as the world never knew. The fact remains that no legislation by a single nation can give international value to silver beyond its commercial value; and this country must maintain a currency which shall pass at par in all the exchanges of the commercial world. Don't you think so?

INTERNATIONAL MONEY.

The simple answer to this is that the United States Government will not give, either directly or indirectly, at the Sub-Treasuries or the Treasury, through the banks or to the individual, a gold dollar for a silver certificate. And yet the silver certificate will buy a gold dollar's worth of goods in any market in the United States. Why are they equal? Not because the Government will give gold for silver—for it does not and will not—but because they are receivable for taxes, and that fact makes them practically receivable at par for all other debts and goods.—THE EDITORS.

Tastes Differ

To the Editors of *The Outlook*:

Will you have the goodness to inaugurate one more reform?

I have just spent a solid hour in cutting the leaves of Caird's "Evolution of Religion" (2 vols.). Considering the nerve expenditure by way of indignation and disgust at this fraud upon my time and patience, that hour is worth at least three good working hours. What right have the Macmillans, those princes of book-makers, to this extra pay for their wares? I paid the full market price for their books; then, before I can even look at my purchase, I am mulcted of an hour of my time, and an indefinite amount of my good temper. There ought to be a law enabling me to hand the publishers of such unfinished books a bill for my labor!

I come home just fifteen minutes before dinner; there lies the new magazine or the new book for which I have been waiting so long. I seize it eagerly, only to find that it is sealed tighter than the book in Revelation. My paper-cutter is in the study on the fourth floor; my pocket-knife, too sharp, incontinently runs a gore half-way down the first page; I slow up,



take pains; dinner is announced; I am just half-way through. I rise, covered with white dust and shreds of paper, a soured, disgruntled, but not wiser man. In that fifteen minutes, wasted upon a senseless mechanical process, I could possibly have seen all I cared for in the magazine, or could have turned to the key-chapter of the book. At least I could have run through the preface and the index, thus making an end of some books, and completing the skirmishing for the more serious attack upon other books.

Gentlemen publishers, what is your machinery for if not to hand your book open and ready for your hungry readers? One would care little for a dinner if compelled to spend an ante-prandial twenty minutes or half-hour in getting the jackets off the potatoes, the peas out of the pod, and the trimmings off the chops!

JAMES H. ECOB.

Albany, N. Y.

And yet there are thousands of readers who object as strongly to smooth-cut leaves as our good friend Dr. Ecob does to the uncut leaves. These people consider the cutting of the leaves of a new book to be a distinct luxury and pleasure. It is an old dispute; and as publishers are, in the long run, governed by the wishes of their readers, perhaps in time every purchaser will be offered his choice between the cut and uncut editions. Some publishers, we believe, already pursue this plan.—THE EDITORS.

From Central New York

To the Editors of *The Outlook*:

That might mean any one of several places. We will call it Syracuse, where a lively one hundred thousand, or more, wrestle vigorously with the pressing problems of social, moral, and spiritual life. Out West it would be called a "live town." It deserves the name. Several trunk-line railroads, six hundred well patronized saloons, and not less than sixty churches, give scope for activity.

The railroads will run in any case, and the saloons show no signs of closing their doors—

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Lameness in the Back

Her tongue was covered with blisters; had no appetite, and was very weak and low with general debility. I insisted on her taking Hood's Sarsaparilla, and she has been improving ever since. She has taken five bottles, and is so well that for three months she

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has done her household work, and we have seven children." AUG. SCHREINER, Allentown, Pennsylvania.

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not even for a "day of rest." Readers of The Outlook will care more for the work of the churches. The strongest advocate of Church unity would hardly say that an average parish of 1,667 was too small, if that was the average. There are, as always, very large and very small parishes in Syracuse. The Catholics have at least ten churches, Irish, French, German, Polish, etc., etc.

Among Protestants, Dr. Spalding takes high rank as pastor of one of the ten Presbyterian churches of the city. He has a large, cultured, and wealthy congregation. Dr. Packard is *facile primus* among the six Congregational churches. He has an inheritance of strength in former pastorates. It is sometimes said to be hard to follow such men as Dr. M. E. Strieby, the Rev. S. R. Dimmock, Dr. A. F. Beard, and the lamented Dr. E. A. Lawrence, but who would prefer to follow four failures rather than these men of rank?

Dr. Packard, in Plymouth, and the Rev. H. N. Kinney, in Good Will, are solving the problem of the Sunday evening service. Plymouth has a "Men's Sunday Evening Service Club" of sixty members, divided into seven committees—e. g., on Programme, Music, Finance, Socials, New Members, Invitations, Ushering—each to serve one month. Expenses are met by one dollar annual membership fees. The house is full. Seats are all free. The service of song is prominent. A vital topic is presented, usually by the pastor, in a twenty minutes' address. Invitation-cards are left in the principal hotels and boarding-houses. The interest awakened is cheering and growing. Pastor Kinney packs Good Will Church on a similar plan. Men looking for successful methods can find something to think of here.

The fifteen Methodist, four Baptist, ten Lutheran, three Jewish, six Episcopalian, one Unitarian, one Universalist, two Protestant, and one Wesleyan Methodist churches, if they let down their nets on the right side of the ship, ought to inclose a Sunday multitude of fishes. In the good time coming combination will cover the same ground at less cost and larger results. Syracuse believes in Gospel salt, as well as in its own excellent quality of chloride of sodium. C.

Notes and Queries

1. Please explain Matt. xxiv., where Christ speaks first of the destruction of Jerusalem, then of his final coming, stating, "This generation shall not pass till all these things be fulfilled." 2. Does the Higher Criticism believe in a personal Devil, hell-fire, etc.? 3. What is the exact meaning of Isa. vii., 14-16? 4. What is the explanation of the Egyptians, Assyrians, etc., having lost knowledge of the true God? 5. How long is man supposed to have been upon the earth before these nations arose? P. M. B.

1. It refers, not to "his final coming," but to his advent as head and guide of the new or Christian age, historically dating from the end of the old or Mosaic age, when the Temple was destroyed. The sun, moon, and stars, here, as in the Old Testament, figure as symbols of the political and religious lights of the Jewish State. 2. The Higher Criticism does not undertake to decide such questions, but rather questions of the structure, authorship, and date of the Biblical writings. 3. The meaning is that before a child to be born of a woman married at that time should reach years of discretion, calamities would come upon the kingdom and neighboring States. The country would be ravaged by invaders, so that the inhabitants would be reduced to the diet of shepherds—"butter and honey." 4. There is no evidence that they had once possessed and lost it. 5. From fifty to one hundred thousand years at least.

Have you ever drawn the line between God's foreknowledge and predestination? If so, where can I find it? If God knew before he created man that he would sin, then by creating him didn't he predestine him to be lost? P. F.

The most thorough treatment with which we are acquainted on this subject is "The Foreknowledge of God," by L. D. McCabe. In our judgment, foreknowledge and predestination cannot be philosophically dissociated. What God absolutely knew he must be assumed to have predetermined. There are two bases from which philosophy may take its starting-point: (1) The absolute free will of

man, with which one may consistently hold a directing and overruling providence of God; or (2) the absolute supremacy of law, in which case man's freedom is apparent only, not real. We believe that the real and absolute free will of man must be the starting-point for any true philosophy, but that will exercised within limitations, fixed by natural, that is divine, laws; in other words, the foreknowledge of God is relative, not absolute.

1. Kindly give me a list of passages in proof of the doctrine of a probation beyond the grave. I have never been able, since I first began to think upon the subject, to reconcile the doctrine of eternal punishment with the idea of a God who loves us as a father loves his children; who so loved us that he gave his only Son to die for us. 2. Also, can you tell me where I can find a sermon of the Rev. William Burdett Wright's upon Christ's Resurrection? QUESTIONER.

1. The Scriptures do not teach the doctrine explicitly. It is inferred from certain passages, such as Matt. xii., 31, 32 (according to St. Augustine); 1 Pet. iii., 19-iv., 6, in connection with such as Col. i., 20; Phil. ii., 10, 11. From the same passages, also, are drawn contrary inferences. The strength of the doctrine lies in the unlikelihood of the opposite doctrine, that character, with its capacities of modification and change, is arbitrarily set and fixed by death, whether early or late, and that redemption from sin by divine grace is strictly limited to the unequal opportunities of this world. 2. We do not know. Mr. Wright's address is Buffalo, N. Y., and he will doubtless willingly inform you.

Please tell to what extent the Shakers and other advocates of celibacy carry their creed. Do they advocate universal celibacy, or only to be observed by certain numbers? Would not a general acceptance of their creed result finally in an extinction of the race? From whence do they imagine they have the authority, and what are their general aim and purpose? R.

They regard it as not for mankind generally, but for those who, in virtue of divine grace, are able to lead a higher life in the single state. Scriptural warrant is supposed to be found in such texts as Matt. xix., 11, 12; 1 Cor. vii., 1, 7. As for the so-called Shakers, their proper designation is "The United Society of Believers in Christ's Second Appearing," which they believe has already taken place in the person of "Mother" Ann Lee, the foundress of the sect in the eighteenth century.

1. In your issue for May 21, 1892, is an article in reply to a criticism of your Easter message, published in the Easter number of the paper. Where can I get a book which treats 1 Cor. xv. in the spirit of that Easter creed? 2. Do you think the death of the body, as we call it, would have taken place painlessly even though Adam had not fallen? J. M. S.

1. Such a book is "Beyond the Shadow" (Thomas Whittaker, New York). 2. In most cases death is painless now; it is the precursors of death that are painful. Pain results

not only from imperfect goodness, or sin, but also from imperfect knowledge or imperfect power. So an innocent race might also be exposed to the discipline of pain.

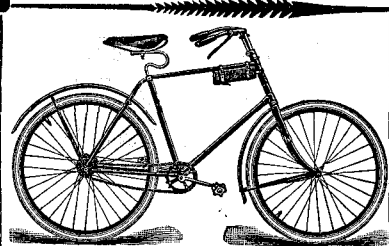
1. How do commentators explain Matt. xxvii., 52, 53? I heard a minister say that Christ's was the only real resurrection. 2. How can the two verses be harmonized? If the graves opened when the earth did quake and "the bodies of the saints which slept, arose," how can I understand what follows—"and came out of the graves after his resurrection"? E. W. W.

1. The passage is doubtless a legendary addition to the narrative. 2. To harmonize it one may suppose, according to verse 53, that apparitions of these saints were seen after Jesus's resurrection, and that the statement in verse 52 was the explanation of them that was adopted.

"C. E. O." asks for a poem commencing, "A man said unto his angel." The poem is by Miss Guiney, and was published in the "Independent" (New York) of December 10, 1891. If "C. E. O." has not access to the paper, I will send him a copy of the poem if he will send me his address. E. B. HARGER.

Oxford, Conn.

If the reader who asks for leaflets and information relative to free pews will write to the Rev. William C. Winslow, 525 Beacon Street, Boston, Secretary of the Free Church Society, I think he will get what he wishes. H. G. J.



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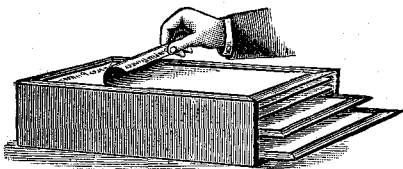
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The Business World

"The Barometer of Trade"

The late Jay Gould is reported to have said that "the iron market is the barometer of trade," and the slow awakening of this great industry may be taken as an earnest that many manufacturers using raw material are also awakening. Though the railways, ordinarily heavy customers, are now without exception practicing a rigid economy, iron sales from first hands are less than 20 per cent. smaller than a year ago, while the past six months shows a real increase in manufacturing activity. Last October there were reported in blast only 114 furnaces, with a capacity of nearly 74,000 tons a week; now we have 144 furnaces, with a capacity of over 126,000 tons. In the iron industry the South has become of special interest. During the decade preceding 1890 it is estimated that the output of the Tennessee mines increased nearly five times, and that of those in Alabama over thirteen times. If this increase be at all maintained, together with the reduction in rates on Southern railways, the competition with the Pittsburg region will become intenser than before, and make us more than ever the leading iron-producing nation of the world. Yet as, for the latter half of 1893, our production was only at the rate of 5,000,000 tons a year, we shall need all the late advance to keep us ahead of Great Britain, whose product last year was only slightly behind ours. Germany now produces about three-quarters as much as England, and France a little more than a quarter as much.

The Crops

From some sections of the country the crop news is slightly better than last week, but a great area has already been destroyed, the Missouri State report declaring that winter wheat has been injured twenty-five per cent. and oats forty-five. Fortunately, the season is not so far advanced but that farmers will have ample time to plow up the young grain-growth frosted in the ground and plant anew, thus not reducing the acreage. It is hoped that this setback will not greatly affect the earnings of granger roads. Replying to a request from the Senate as to the available wheat supply, Mr. Sterling Morton, the Secretary of Agriculture, finds, under the exact terms of the resolution, a shortage of fifty million bushels. Volunteering another statement, however, he presents the available amount for export from March 1 to July 1, 1894, as sixty-seven million bushels. According to him, any discrepancy between the amount of supply and the quantity distributed is due to an underestimate of the farmers' reserve stock a year ago. Last week Mr. Robinson, the Department's statistician, reported that on April 1 the condition of winter wheat averaged between 86 and 87 per cent. for the whole country—nearly 10 per cent. ahead of last year. State averages are: Ohio, 90; Kentucky, 83; Michigan, the same; Indiana, 90; Illinois, 87; Missouri, 88; Nebraska, 85; Kansas, 72; and California, 87. Unfortunately for the present value of these figures, the damage to the crops was done after the opening of this month. As traders have apparently been becoming reconciled to a sixty-cent basis for wheat, the present might be taken as a full price; its pathos lies in the fact that in any other year seventy cents would be thought a fairly low figure.

Business Failures

The causes of 1893's failures in business are thus analyzed in the pamphlet recently put forth by the Bradstreet Company: Incompetence, 2,546; inexperience, 940; lack of capital, 5,194; unwise credits, 726; failures of others, 446; extravagance, 198; neglect, 481; competition, 191; disaster, 3,463; speculation, 181; and fraud, 1,142. The graduated decline in moral values will be noted. The failures were 15,508 in number, and the liabilities amount to \$382,153,676, an increase of 50 per cent. in number over those in 1892. The total number of firms and individuals doing business in 1893 was 1,059,806. For the first quarter of the current year there have been nearly four thousand failures, an increase of 29 per cent. over the first three months of 1893, and with an in-

crease in liabilities of 26 per cent. (the largest recorded for any similar period), and in total assets of 33 per cent., also the largest like aggregate on record. This last statement, showing a greater increase than in liabilities, is the logical result of panic times, which always bring about the embarrassment, if not the failure, of concerns with large assets, but which are unable to command ready money.

A New Canal

Commerce demands the shortest possible channels, and plenty of capital is awaiting safe investment which it could find in a work of such permanent and far-reaching importance as would be the project just proposed, to build a ship-canal across the Maryland and Delaware Peninsula, which is about a hundred miles wide at the line suggested, where the character of the soil and country would make the work easiest, and where the cost would not exceed twenty million dollars. Baltimore, of course, would be chiefly benefited, and then Chicago, since the distance from that great center to Baltimore is, according to General Agnus, a hundred miles less than to any other seaport.

Financial Conditions

The call-loan branch of the New York City money market shows no change, the bulk of bankers' balances being still loaned at 1 per cent., though there have been some advances on that rate. Time money commands 2 per cent. for thirty to sixty days, 2½ for ninety days to four months, and 3 per cent. for four to eight months. The demand is excellent for mercantile paper of the highest class, but the supply is scarce and has scant prospect for betterment. Three per cent. is paid for the best names for sixty to ninety day indorsed bills receivable, 3½ to 4 per cent. for four months' commission-house names, and 4½ to 5 per cent. for fair single names having from four to six months to run. The gold movement has been accentuated by the shipment on Saturday last from New York and Boston of over four million dollars. The market in stocks and bonds, despite a certain upward tendency, has been spiritless enough, finding some cause in the March report of railway gross earnings, which shows, not only no improvement from the record of preceding months, but, instead, a constant ratio of decrease. Both in amount and ratio, losses continue heavy; according to the "Chronicle" their aggregate being 13.05 per cent., against 12.54 per cent. in February and 12.25 per cent. in January. However, the quarter has shown some six points increase on an average of stock quotations.

England and India

The situation abroad has been somewhat bettered by the comparatively firm tone for silver in the London market. Bullion-dealers aver that this is in large measure the result of an improved demand for that metal for the East and of the hardly adequate supply. The Bank of England minimum remains at 2 per cent. The Bank of Bombay has reduced its rate from 8 to 7 per cent., and the Bank of Bengal from 9 to 8 per cent. Despite the large Government balances in the Presidency treasuries, money is becoming a trifle easier in India. A moderate return movement of gold to that country has also begun. In this connection it is interesting to note that in February and March, shipments of gold from China to London were nearly two and a half million dollars, while in March alone a million and a half came from India.

Bank Reports

Perhaps the most salient fact in the abstract just issued of all the National bank reports is that between the Comptroller's statements, December 19 and February 28, the net gold holdings of the banks, influenced by subscriptions to the new Government bonds, decreased over four millions, while the silver holdings increased more than double that sum; and on the latter date 65 per cent. more silver currency was held in National banks throughout the country than at the same time last year, in the banks of New York City alone these holdings being quadrupled. Last week's statement of that city's banks shows that, as regards funds, its institu-

tions continue in the same plethoric situation. There was a gain of over two million cash last week, and an expansion of \$6,500,000 in loans. The recent Cherokee bond transaction may have influenced this latter item. Deposits are over nine millions higher; the increase in reserve is \$33,000, and the surplus reserve is now \$80,831,000. Only a fraction of the week's gold export figures in the bank statement. Our shipments this year now aggregate \$12,500,000.

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About People

—Lord Rosebery's first ecclesiastical nomination is that of the Rev. T. W. Leigh to the Deanery of Hereford. The new Dean once passed four years in this country on a Georgian plantation, the property of his wife. While there he spent most of his time endeavoring to evangelize the negroes.

—If Prince Bismarck is a trader in lumber and alcohol, the German Emperor is a genuine wine-grower. His vineyards are at Hochheim, Erbach, and Hattenheim. It was a case of his famous Steinberger Cabinet, costing in Germany about six dollars a quart, which the Kaiser sent to the old ex-Chancellor.

—Alexander G. Cattell, who has just died, will be remembered not so much for his service from 1866 to 1871 in the United States Senate as for his work in London as financial agent of our Government. He it was who suggested to a syndicate of English bankers a plan for paying the Geneva award of fifteen millions, which plan was afterwards adopted by both Powers, and the amount was successfully transmitted through Mr. Cattell's hands.

—Madame Blaze de Bury, who has just died at the age of eighty, and who had one of the most famous salons in Paris, was not French by birth. Her maiden name was Marie Pauline Stuart, and she was the daughter of William Stuart, an officer in the English army. In Paris she became a great energizer of intellectual and moral endeavors, especially that one which was started by the Vicomte de Vogüé and is now being carried on by M. Desjardins and the Protestant pastor, M. Charles Wagner.

—Sir Harry Parkes, the British Envoy to China, whose biography by the Orientalist, Mr. Stanley Lane-Poole, has just been published, must not be confounded with that "Australian Gladstone," Sir Henry Parkes, originally an operative on Lord Leigh's estate in the Midlands of England, but who has risen to be several times the Prime Minister of New South Wales. Nor must Mr. Stanley Lane-Poole, who holds an important position in the British Museum, be confounded with his brother, the erudite Mr. Reginald Lane-Poole, the author of "Wyclif and the Reformation" and "A History of Mediaeval Thought."

—The late John Graham, the famous lawyer, whose life was crowded with success in the criminal courts of New York City, was no less distinct in the individuality of his person than in his mental powers. He was short and stout, with apparently no neck, and with a chest measuring fifty inches. He has been known to raise a weight of twelve hundred pounds, while quite lately he could hold out a fifty-six-pound dumb-bell and, with a pencil held in the same hand, write his name on the wall. His apparel was always of one style—that of the dandies of fifty years ago. He wore extra-length box-coats, snuff color in summer and blue in winter, while his trousers had a

stripe down the outside seam. His shoes were always of patent leather with brown tops and pearl buttons, and he affected low-cut shirts with Byron collars. But the greatest eccentricity was his wig of Scotch-red hair, under which, however, was a head as big as General Butler's.

—The eminence, duration, and continuity of Mr. Gladstone's public life make him unique among statesmen. Those who have come nearest to him in these circumstances are John Quincy Adams, whose political career lasted fifty-four years; Henry Clay, nearly fifty years; Lord John Russell, fifty-three years; Lord Palmerston, fifty-eight years; Thiers and Bismarck, each forty-eight years. Mr. Gladstone has four times held the Premiership, Lord John Russell twice, and Lord Palmerston twice; but as regards long and unbroken tenure as Prime Minister, the Iron Chancellor of Germany distances all records of modern times, even Richelieu having been Premier but eighteen years.

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Bits of Fun

Visitor—My son writes well, but wants a large field. What would you recommend? Editor—Mule and ten acres.—*Atlanta Constitution*.

"Did Maud tell you the truth when you asked her her age?" "Yes." "What did she say?" "She said it was none of my business."—*Yankee Blade*.

"There are several young men in the car," remarked Mrs. Holdstrap with some feeling, "but they can hardly be classed among the rising generation."—*Boston Transcript*.

"I hear your son has become an actor; how is he getting on?" "Very well indeed. He began as a corpse, and now he has already advanced to the rôle of a ghost."—*Fliegende Blätter*.

Tommy—Maw, may I have Jimmy Briggs over to our house to play Saturday? Mrs. Figg—No, you make too much noise. You'd better go down to his house and play.—*Indianapolis Journal*.

Mrs. Earle—Your daughter has been studying painting, has she not? Mrs. Lamoyne—Yes; you should see some of the sunsets she paints. There never was anything like them!—*New York Observer*.

Jerrold said to an ardent young gentleman who burned with a desire to see himself in print, "Be advised by me, young man—don't take down the shutters before there is something in the window."

She—What lovely verses! What is the title? He—"Come Back to Me." She—Have they been published? He—Well, ahem! the stupid editors have not seen the beauty of my work. They seem to have taken the title literally.—*Fliegende Blätter*.

"I am sensible of the honor you do me, Mr. Spoonamore, in the proposal of marriage you have just made," said the young woman, with a slight curl of the lip, "but circumstances over which I have no control will compel me to decline the honor." "What are those circumstances, Miss Grimshaw?" fiercely demanded the young man. "Your circumstances, Mr. Spoonamore."—*Chicago Tribune*.

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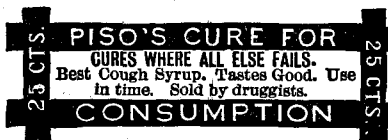


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